

*Bethany, Leicestershire*

THE  
SACRED HISTORY  
OF THE  
*LIFE OF JESUS CHRIST,*  
ILLUSTRATIVE OF THE  
HARMONY OF THE FOUR EVANGELISTS.  
TO WHICH IS ADDED,  
*AN INDEX OF PARALLEL PASSAGES.*

---

By the Rev. THOMAS HARWOOD,  
MASTER OF LICHFIELD SCHOOL, AND LATE OF  
UNIVERSITY COLLEGE, OXFORD.

---

London:  
PRINTED FOR T. CADELL JUN. AND W. DAVIES,  
IN THE STRAND.  
1798.



## P R E F A C E.

IT is obvious to every one who has in the least attended to the Gospel History, that the Evangelists have not observed the same order in their relations. Although St. Matthew and St. Mark more closely agree, yet much of St. Matthew is misplaced; and most of the occurrences, from the middle of the fourth to the end of the thirteenth chapter, are transposed. St. Luke also little regarded chronological accuracy (*Hammond in Luk. vii. b.—and Job. xx. a.*); writing from short notes, taken from the information of others, he was careful rather to relate the circumstances themselves, than to consult the order of time in which they were transacted. (*Hammond on the Title of St. Matthew's Gospel.*) He often wrote down

not only occurrences referring to each other, though done and said at different times, but sometimes also those which bear no relation to each other. (*Hammond in Luk. xii. 10.—xvi. 13.—vi. 39.—xvii. 5.—xxii. 24.*) He professed, indeed, to write in order (*Luk. i. 4.*), from whence he is represented as the most methodical (*Edwards, vol. iii. p. 417.*); but this method must refer to the general disposition of his history, and not to the exact order of time. The manner of expressing himself is a confirmation of this (*Luk. v. 17.—viii. 22.—xx. 1.*); by which indeterminate form of speaking, he only meant to instruct Theophilus in what he had been already taught. (*Jansenii Comm. in Concord. Evang. c. xxix. p. 192.*) Being the companion and fellow-traveller with St. Paul, his history was, no doubt, revised by that apostle. St. John's Gospel was designed to be supplementary to the others (*Hammond in Luk. vii. b.—Cave's Lives of the Apost. p. 163.—Wells' Harmon. p. 60.*); and few of our Lord's actions are recorded by him  
more

more than what were necessary to supply their omissions, and rather consists of the discourses than the miracles of Christ. (*Cave in Vit. Joh.* p. 163.) And although St. Mark was not an eye witness, as well as St. Luke, of our Lord's transactions, (neither of them being apostles, and probably less correct than St. Matthew, who was one of the twelve, and his constant attendant,) yet his history being dictated (*Tertullian adv. Marcion.* lib. iv. c. v.—*Euseb. Demonst. Evang.* lib. iii. c. v.—*Lardner's Credib.* vol. viii. p. 88.), at least perused and ratified by St. Peter (*Cave's Lives of Ap.* p. 221.—*Du Pin's Eccl. Hist. Prel. Diff.* vol. i. p. 42.—*Hammond on the Title of St. Matthew's Gospel*), it consequently bears the same authority. It may not be improbable that the same, or similar actions and expressions, may have more than once occurred, and been used at different times, of which there are several examples; particularly those of the Lord's Prayer—Christ justifying works of mercy on the Sabbath-day—confuting the repeated

peated blasphemy of the Pharisees—his twice referring them to the instance of Jonas—his frequent prediction of his own death and sufferings—at two different times purging the temple, and magnifying the efficacy of faith. Such also may be the direction against offence (*Matt.* v. 29.—xviii. 8.); of taking up the cross (*Matt.* x. 38.—xvi. 24.); of persevering to the end (*Matt.* x. 22.—xxiv. 13.); as well as the Parable of the Marriage Supper. (*Matt.* xxii. 2.—*Luk.* xiv. 16.)

The whole of the present Work is divided into eight Chapters. The first, contains the occurrences during our Lord's private life; the second, of the first year of his public ministry; the third, of the second year; the fourth, of the third year; the fifth, of the fourth year to the Passion Week; the sixth, the Passion Week until his apprehension; the seventh, from his apprehension until his death; and the eighth, after his resurrection.

To this is added, in the margin, the texts cited from the several Evangelists in confirm-

confirmation of remarkable passages, exemplifying a complete harmony of the four Evangelists. Those of St. Mark and St. John are generally in their numerical order, but those of St. Matthew and St. Luke are frequently transposed. The two latter being less correct in the chronology of their historical relations is the cause of this *υστέρον πρωτερον.*

An INDEX is added of Parallel Passages which occur in the four Evangelists, and which may tend, in some degree, to exhibit the harmony and connection of the Gospel History.

The following little Work is intended on no occasion to supersede, but as an introduction to the study of the writings of the Evangelists. To the learned, neither the authorities nor the references will be new; they may not, however, be without use to the young and to the uninformed.

2  
U  
o  
th  
an  
de  
se  
sc  
an  
ac  
An

T H E  
L I F E  
O F  
J E S U S C H R I S T.

---

C H A P. I.

*The Occurrences during our Lord's private  
Life.*

U N D E R Herod the Great, an <sup>a</sup> Idumæan or Edomite by birth, and a stranger to the seed of Israel, who, by the favour and interest of Mark Anthony, had been declared king of Judea by the Roman senate, the Jewish polity ceased. The sceptre was now departed from Judah, and the time approached that the Shiloh, according to Jacob's prophecy, was to Gen. xlix. 10.

<sup>a</sup> Abbat. Uspergen. Chron. p. 49.—Joseph. Jud. Antiq. lib. 14. cap. 26.

B

come.

Luk. i. 5.

36.

37.

come<sup>b</sup>. But, preparatory to this event, the angel Gabriel<sup>c</sup> appeared at Jerusalem to Zacharias<sup>d</sup>, a priest, as he was officiating in his course in the temple, with the tidings of a son that should be born to him by his wife Elizabeth<sup>e</sup>, who had hitherto been reputed barren. This was to be the forerunner of the Messias. But Zacharias, considering the great age of himself and Elizabeth, could give no credit to this message without the demonstration of a miracle. For which incredulity he was struck dumb, as it should seem, at once for<sup>f</sup> his conviction and punishment.

<sup>b</sup> Ann. Reg. Herod. 34. Fun. Comment. in Chro-nologiam.

<sup>c</sup> One of the angels of peculiar presence, who was sent to declare the conception of John the Baptist, and of Christ; and being singularly admitted into the secrets of God, had long before revealed to the prophet Daniel the exact time of our Lord's appearance. (Dan. ix. 21. 24.)

<sup>d</sup> A priest of the family of Abia (Hamm. Luk. i. 5.), who officiated in the eighth course, when David by lot assigned to the sons of Aaron their weekly administration in the temple (1 Chr. xxiv. 10.). He was the husband of Elizabeth, and father of John the Baptist.

<sup>e</sup> Her father is supposed to have been of the seed of Aaron; and her mother was younger sister of Ann, the Virgin's mother. Hence she was one of the daughters of Aaron (Luk. i. 5.), and also of the seed of David.

<sup>f</sup> Hamm. Annot. in Luk. i. 20.—Cave's Lives of Apost. in Appar. 58.

Six months from this time, the same Luk. i. 26.  
 angel appeared at Nazareth, a city of  
 Galilee, to Mary, a virgin of <sup>g</sup> thirteen  
 years of age, the daughter of <sup>h</sup> Joachim  
 and Ann<sup>i</sup>, of the house of David, with  
 these important tidings. She was in  
 humble circumstances, and very lately  
 espoused to Joseph<sup>k</sup>, a poor but just man,  
 the son of David, and one of her rela- Matt. i. 16.  
 tions. He informed her, that, through Luk. i. 36.  
 the power of the Most High, she should 31.  
 conceive and bear a son, who should be  
 called the Son of God; that his name Matt. i. 21.  
 should be Jesus, because he was to save  
 his people from their sins. Astonished at Luk. i. 34.  
 this message<sup>l</sup>, she immediately and hastily 39.  
 undertook a long and difficult journey to  
 her cousin Elizabeth, who acquainted her  
 with her own pregnancy. The angel, as  
 a proof of his mission, had informed Mary  
 of this fact. Mary, in the moment of 42.

<sup>g</sup> Jac. Philippi Bergematis Supplementum Chroni-  
 corum, p. 160.—Le Grand. Hist. Sacr. p. 317.—Walker's  
 Life of Jesus, p. 14.

<sup>h</sup> Called by St. Luke, Eli.

<sup>i</sup> Eldest sister to the mother of Elizabeth.

<sup>k</sup> By trade a carpenter, and the reputed father of our  
 Lord.

<sup>l</sup> Hamm. Luk. i. 39.

Luk. i. 56.

Matt. i. 18.

Deut. xxii. 21.

Matt. i. 20.

Luk. i. 57.

her conviction, sung praises to God in that admirable hymn which our church has properly admitted into its holy<sup>m</sup> offices, as expressive of the pious affections of devout minds. Having tarried with Elizabeth about three months, till she was near her delivery, she returned home. Joseph, perceiving her situation, questioned her concerning it; and unwilling to make her a public example, which might have hazarded her life, he wished to remove her privately away. But as he was meditating upon this resolution an angel appeared to him in a dream, convinced him of her innocence and integrity, and exhorted him to take her to himself; with whom<sup>n</sup>, as it is piously believed, she continued to live in perpetual virginity.

In the mean time Elizabeth was delivered of a son. It was<sup>o</sup> the custom of the Jews, as it is with Christians at the time of baptism, to give a name to the child at his circumcision. Her friends would have called him Zacharias, after

<sup>m</sup> Nelson's Feasts, 168.

<sup>n</sup> Hamm. Matt. i. 25.—Nelson's Feasts, p. 172.

<sup>o</sup> Godwin's Jew. Antiq. 215.

the name of his father; but, by the direction of his parents, he was called John. Zacharias, being restored to the use of his speech, praised God for his goodness to mankind in an approaching Saviour, and foretold the holy office of the child, according to ancient prophecies, as the great forerunner of the long expected Messias. The child, being thus sanctified, continued in the wilderness<sup>p</sup>, or hill-country of Judea, where he was born; living a solitary life<sup>q</sup>, in a mean garb, and with spare diet, until the time came that he should *preach repentance unto Israel*.

About six months after the birth of John, the emperor Augustus<sup>r</sup>, to gratify either his pride<sup>s</sup>, his curiosity, or his covetousness, published a decree, that all who were subject to the Roman empire should enrol their names and their conditions of life, according to their families. Cyrenius was invested with the execution

<sup>p</sup> Hamm. Luk. i. 80.

<sup>q</sup> Brown's Vulgar Errors, p. 407.

<sup>r</sup> The second Roman emperor; a mild and temperate prince, who shut up the temple of Janus as a token of universal peace. Cave Apost. Introd. p. 2.

<sup>s</sup> Hamm. Luk. ii. b.

Luk. ii. 4.

Micah v. 2.

Luk. ii. 7.

Joh. i. 14.

Luk. ii. 8.

13.

of this authority in Syria and Judæa. Joseph therefore, with Mary, (then great with child, whom he had now received as his wife,) went up from Nazareth, the place of their abode, in the time of winter, to Bethlehem in Judea, the city of David, (because they were of his family,) to be there enrolled. Mary, in accomplishment of the famous prediction, on the night of their arrival<sup>t</sup>, was delivered of a son in a stable, because there was no room in the inn. *The word was made flesh.* She wrapped the child in swaddling clothes, and laid it in a manger. This obscure, though joyful birth, was made known by an angel to certain poor shepherds, who were watching their flocks by night in the neighbouring fields of Bethlehem, and celebrated by a multitude of

<sup>t</sup> December 25th. Hammond's Practical Catechism, p. 202.; though vide Gessellius, Hist. p. 74. Anno Mundi 3962.—Augusti Æt. 61.—Regn. 42. A morte Julii Cæs. comput. Herod. Regn. 35.—Vid. Abbat. Uspurg. p. 51.—Suetonius in Vitâ Augufti.—Phil. Berg. p. 162, 163.—Gessellius Hist. p. 75—The genealogy of Christ, differently related by St. Matthew and St. Luke, is reconciled in one way by Dr. South in Serm. vii. vol. 3., and in another way by Julius Africanus in Du Pin's Eccles. Hist. of the Third Century, p. 109.; whose account is exploded by Dr. South.

the heavenly host. The shepherds found easy admittance to the place, as they had been told by the angels ; and publishing it abroad, they glorified God for all that they had heard and seen. At eight days Gen. vii. 12. old, in compliance with the law, as well Lev. xiii. 3. as to teach us submission<sup>u</sup> to innocent Job. vii. 22. establishments, the child was circumcised, Matt. i. 21. and called Jesus. *At which name, let every knee bow, of things in Heaven, and things in earth, and things under the earth, and every tongue confess this Jesus Lord, to the glory of God the Father.* Phil. ii. 10, 11.

When forty days for the mother's pu- Luk. ii. 22. rification, according to the law of Moses, Lev. xii. 2. 4. were expired, they brought the child Jesus from Bethlehem to Jerusalem to present Exod. xiii. 1. him to the Lord in the temple. Thus Hag. ii. 7. 9. were the prophecies fulfilled, that he Malachi iii. 1. should be redeemed at the rate of five Numb. xviii. 15. shekels of silver<sup>v</sup>. There also his mother 16. Mary offered a sacrifice for her purifica- Lev. xii. 8. tion, as the law required of the poor; namely, a pair of turtle-doves, or two young pigeons. Simeon<sup>w</sup>, a just and de- Luk. ii. 25.

vout

<sup>u</sup> Nelson's Feasts, p. 146.

<sup>v</sup> Rather more than ten shillings of our money.

<sup>w</sup> Supposed to be the father of Gamaliel, the tutor of St. Paul (Cave in Vit. Paul. p. 67.). It is uncertain

Luk. ii. 36.

vout old man, came into the temple whilst Joseph and Mary were there; and, taking the child into his arms, blessed God and them, and thankfully sung the hymn *Nunc Dimittis*, which is admitted into our liturgy. Anna<sup>x</sup> likewise, an old devout widow and prophetess, entering at the same time, bore testimony to the Messias.

Matt. ii. 1.

3.

Having<sup>y</sup> performed these rites, they returned to Bethlehem, where they lived near twelve months<sup>z</sup>: when the eastern magi, persons of the first rank among the Chaldeans, by the direction of an extraordinary star, and not without the divine impulse, went to Jerusalem in search of Jesus. Their appearance alarmed Herod,

whether he was a priest or not; but he was a devout old man, who, upon our Lord's presentation in the temple, blessed God for the salvation he had prepared, not only for the Jewish nation, but for the whole world; and thankfully retired in expectation of his near approaching death.

<sup>x</sup> An aged widow of eighty-four years, who constantly attended the temple in fasting and prayers; and when Jesus was presented expressly affirmed him to be the Messias. Hamm. Luk. ii. 38.

<sup>y</sup> Hammond in Matt. ii. a. and Luk. ii. 39.

<sup>z</sup> St. Luke says, that they returned to Galilee, omitting the whole passage of their going into and returning from Egypt; after which, indeed, they settled in Galilee.

and

and the whole city. Having consulted the rulers of the Sanhedrim<sup>a</sup>, and received the commands of Herod, they found him in Bethlehem, and worshipped him. They also presented him with gold, frankincense, and myrrh, the most valuable productions of their country; which were the first fruits of the Gentile homage<sup>b</sup>, who were to be fellow-heirs with Eph. iii. 6. the Jews, and of the same body, and partakers of God's promise in Christ by the gospel. After having received these acknowledgments, they returned to their own home another and a nearer way than by Jerusalem; being warned in a dream by the same God who had hitherto directed their journey, that, for the safety of themselves and the child, they should not return to Herod. Herod, Matt. ii. 16.

<sup>a</sup> This was their supreme court of judicature, consisting of seventy-two persons, for the administration of civil justice, and sat only in Jerusalem (Godwin's Jud. Antiq. p. 190.); but their ecclesiastical consistory often assembled with it, when matters, partly ceremonial and partly civil, were to be determined. We are to understand this joint meeting, when it is said, that the chief priests and elders met together. (Godwin, ibid. p. 181.) Dr. Hammond says, it was made up of chief priests, elders, and scribes, without noticing this distinction (in Matt. ix. g. Mar. v. v. 2 Pet. iii. c.).

<sup>b</sup> Hammond in Matt. ii. 12.

exasperated at this disappointment of his inquiry, and of his intention to destroy him, determined to slay all the children in and near Bethlehem under the age of two years. Upon the departure of the Matt. ii. 13. magi from Bethlehem, an angel appeared to Joseph in a dream, and ordered him, without delay, to take the young child and his mother, and flee into Egypt, (formerly the house of bondage, but now of protection,) to escape the wrath of Herod. Joseph therefore on that night set out and journeyed through a barren and inhospitable country, and in the cold season of the year, to Hermopolis<sup>c</sup>, in the land of Goshen. He had no sooner effected his escape than Herod gave commands for that wicked massacre, in which, it is said, fourteen thousand infants<sup>d</sup>, together with his own son<sup>e</sup>, were slain.

16.

<sup>f</sup> Soon after the completion of this bloody slaughter, Herod himself died of a loathsome disease; leaving the kingdom

<sup>c</sup> Bunting's Travels, p. 423. 431.

<sup>d</sup> Nelson's Feasts, p. 105.

<sup>e</sup> Geffelius Hist. p. 75. Cave Apost. Introd. p. 2.

<sup>f</sup> Joseph. Jud. Antiq. lib. xvii. c. 8 and 10.—Ann. Herod. AEt. 70. Regn. 37.

of Judea, with the approbation of Augustus, to his son Archelaus: to his son Herod <sup>g</sup> Antipas he left Galilee; and to his son Philip, the region of Iturea and Trachonitis. After this event, the angel appeared to Joseph in a dream in Egypt, where he had been about one year <sup>h</sup>, and directed him to return with the child and his mother into the land of Israel; as the death of Herod released him from personal danger. But when he heard that Archelaus had succeeded his father in Judea, and fearing that he might pursue the same cruelty of administration, he retired, by the Divine appointment, into Galilee, where he before dwelt, that he might be concealed in the obscurity of his own city Nazareth <sup>i</sup>; from whence Jesus was frequently called a Nazarene. Matt. ii. 23.

When he was twelve years old he went up with his parents to Jerusalem, where they attended every year at the Feast of the Passover, according to the ordinance of the law. After the seven

Luk. ii. 39.

Matt. ii. 23.

Luk. ii. 40.

42.

Exod. xiii. 10.

<sup>g</sup> Hammond in Matt. ii. 22.

<sup>h</sup> Fun. Comment. Chron.

<sup>i</sup> Nelson's Feasts, p. 104.

days

THE LIFE OF

Luk. ii. 43.

46.

days<sup>k</sup> of unleavened bread were expired they returned, leaving Jesus in Jerusalem, whom they supposed had been in the company of their friends and relations. They proceeded on their way one<sup>l</sup> day's journey, which was about twenty miles, and not finding him among his relations, returned the next morning with haste and concern to Jerusalem, where<sup>m</sup>, on the third or next day, after diligent inquiry, they found him in the temple among the scribes<sup>n</sup> and doctors of the law; discoursing with so much prudence and judgment, that all who heard him were astonished at his understanding and answers. He returned to Nazareth with his parents, to whom he shewed a cheerful submission; living<sup>o</sup> with them in privacy till the thirtieth year of his age, employed

<sup>k</sup> Le Grand's Hist. p. 326.

<sup>l</sup> Bunting's Travels, p. 417.

<sup>m</sup> Jansenii Comm. in Conc. Evang. p. 92.

<sup>n</sup> These were the same with the lawyers or doctors of the law; who expounded the law to the people, and told them the tradition of their fathers. Hammond in Mar. i. 22. It was the name not of a sect, but of an office. Godwin's Jud. Antiq. p. 27.

<sup>o</sup> The gospel takes no notice of any thing that passed from this time to his baptism.

in

in the occupation<sup>p</sup> of a carpenter, the trade and livelihood of his reputed father.

In the fifteenth year<sup>q</sup> of the reign of Tiberius<sup>r</sup> Cæsar, and about the thirtieth Matt. iii. 1. of<sup>s</sup> Christ's age, John the<sup>t</sup> Baptist, leav- Mar. i. 4. ing his solitude, with the like zeal and Luk. iii. 1. authority of Elias<sup>u</sup>, announced his of- Joh. i. 6. fice, by declaring that the Meffias was Luk. i. 17. about to appear; and, in the same man- ner and words as Jesus used sometime afterwards, preached the necessity of re- pentance for the remission of sins. He Matt. iv. 17. baptized all who were proselytes to his doctrine, giving them directions suitable

<sup>p</sup> Nelson's Feasts, p. 356.—Walker's Life, p. 82 to 95.—Cave in Vitâ Jac. Maj. 44.

<sup>q</sup> Hammond in Luk. iii. 23.

<sup>r</sup> The third Roman emperor; a man of a cruel, covetous, and libidinous disposition, in whose time our Lord was crucified Suetonius in Vit. Tiber.

<sup>s</sup> The time prescribed to the Levites for the beginning of their administration. Numb. iv. 3.

<sup>t</sup> So called, not because he first used that rite of initiation, for it was of frequent use among the Jews before his time (Hammond in Matt. iii. a.—Cave in Appar. p. 60.), but because he was the first who used it by the appointment of God (Joh. i. 33.), who applied it to the purposes of repentance and remission of sins; as it was foretold it would be on the coming of the Messiah. Ezek. xxxvi. 25, 26.—Zech. xiii. 1.

<sup>u</sup> Hammond in Luk. i. 17.

Matt. iii. 13.

Mar. i. 9.

Luk. iii. 21.

Matt. iii. 16.

Mar. i. 10.

Luk. iii. 21.

Act. ii. 2.

Matt. iv. 1.

Mar. i. 12.

Luk. iv. 1.

to their circumstances of life, and re-proving the incorrigible with freedom and severity. About this time Jesus went from Nazareth to Bethabara beyond Jordan<sup>v</sup>; and, after John had expressed some unwillingness, was there baptized by him on the 7th of October; thus consecrating the rite of baptism into a holy sacrament. As soon as he left the water, he applied himself to prayer and meditation; and while he was yet praying, the Heavens opened, and the Spirit of God was seen by John the Baptist descending in a visible glory like a dove, and resting upon him: at the same time a voice was heard from Heaven, saying, *This is my beloved Son, in whom I am well pleased.* By this he was consecrated to his prophetic<sup>w</sup> office, which he afterwards communicated to his apostles in a similar manner.

Jesus returned from Jordan<sup>x</sup>, and was led by the divine Spirit four miles further into the wilderness to prepare him for his ministry by fasting and prayer; where,

<sup>v</sup> Bunting's Travels, p. 432.

<sup>w</sup> Hammond in Matt. iii. k. and in Luk. ix. e.

<sup>x</sup> Hammond in Matt. iv. 1.

like

like Moses and Elias, enabled by the miraculous power of God, after fasting forty days and forty nights, he was seized with hunger. Satan here solicited him to turn the stones into bread, as an evidence of his power, and a relief to his hunger. He assailed him with other temptations, supported with an abuse of scripture, to try the foundation of his virtue. Jesus firmly repelled his temptations, and good angels came and ministered unto him. Matt. iv. 11.  
Luk. iv. 13.

While Jesus yet remained in the wilderness, the character of John was spread abroad; and by the extraordinary severity and sanctity of his life, many believed him to be the Messias. The Sanhedrim, acquainted with this rumour, deputed priests and Levites of the sect of the Pharisees<sup>y</sup> to go from Jerusalem to Be-thabara to question him concerning his

24.

23.

<sup>y</sup> A supercilious and precise sect among the Jews; in great repute for their profound learning, and for their pretences to an extraordinary sanctity of life (Godwin's Antiq. Jud. p. 36.). They were very scrupulous in the ceremonials of the law, and little regarded the more substantial duties (Matt xxiii. 23.); our Saviour therefore denounces several woes against them for their hypocrisy and superstitious observances. For their temper and principles, vid. Cave in Appar. p. 53. and in Vitâ Paul. p. 68.

ministry.

Joh. i. 20.

23.

27.

Luk. iii. 15.

Joh. i. 35.

41.

ministry. He denied himself with peculiar earnestness to be the Christ, and declared that he was only his humble forerunner, and unworthy to be his meanest servant; at the same time obliquely hinting that he was already come. On the day after this message<sup>z</sup>, Jesus returned from the desert to Jordan, where John was; who, when he saw him in the crowd, openly testified his identity. On the next day, as John was standing with his disciples, (probably Andrew<sup>a</sup> and John the Evangelist,) Jesus passed by; and John again pronounced him to be *the Lamb of God*. The two disciples then followed Jesus, and continued with him the remainder of that day, being then about four in the afternoon<sup>b</sup>. Andrew was so well convinced that Jesus was indeed the Messias, that he repaired the next morning, or perhaps the same night, to his brother Simon, and brought him to Jesus, who, from the firmness<sup>c</sup> of his temper and forwardness of his confession of the faith,

<sup>z</sup> Hammond in Joh. i. f.<sup>a</sup> Cave in Vit. Joh. p. 154.—Hammond in Joh. i. g.<sup>b</sup> Hammond in Joh. i. 39.<sup>c</sup> Cave in Vit. Petr. p. 3.—Jansenii Com. p. 255.

furnished him Peter, the rock on which Matt. xvi. 18.  
he would build his church; although they  
did not follow him <sup>d</sup> as disciples until  
nearly a year afterwards. On the follow- Joh. i. 43.  
ing day, to check the hasty and yet un-  
seasonable dispersion of his fame, Jesus  
withdrew himself into Galilee. On his  
way he <sup>e</sup> called Philip, of Bethsaida, the  
city of Andrew and Peter, who hastened  
to find Nathanael (supposed to be Bartho-  
lomew <sup>f</sup>), and after conferring with him  
he brought him to Jesus. Upon Natha-  
nael's <sup>g</sup> approach, he gave that most ex-  
traordinary testimony of his integrity—  
*Behold an Israelite indeed.* These two  
continued with Jesus, and seem to have  
been the first constant attendants of his  
ministry. 45.

<sup>a</sup> Hammond in Joh. i. g.—Nelson, p 43 and 233.

<sup>b</sup> Hammond in Joh. i. g.

<sup>c</sup> Nelson, p. 168.—Jansenii, Com. p. 142.

<sup>d</sup> Hammond in Joh. i. 47.

## C H A P. II.

*The first Year of our Lord's public Ministry.*

Joh. ii. 1.

Joh. xxi. 2.

Joh. ii. 7.

12.

13.

25.

JESUS was in Galilee when he began his public ministry; and it happened that there was a marriage at Cana, the town of Nathanael, to which Jesus, with his mother and disciples, was invited. At these nuptials, probably of his near kindred, and at the request of his mother, he performed his first miracle, by turning water into wine. From Cana he went to Capernaum with his mother, his brethren, and his disciples, where he remained a fortnight or three weeks; and which he afterwards made the place of his usual residence. From thence he went to Jerusalem to the Passover, which was on the 6th of April<sup>a</sup>. While he was in the temple, several were profaning it with their merchandize; and notwithstanding it was for the use of the altar, he drove them away with a whip of small cords, suggesting that worldly thoughts are inconsistent with the practice of devotion. To

<sup>a</sup> Bunting's Travels, p. 435.

justify

justify this zealous act of reformation, he referred them, though obscurely, to his resurrection, as a proof of his authority. Joh. ii. 19.  
 At the Passover he wrought many miracles, which induced great numbers to believe in him; though not depending upon their fidelity, he did not freely converse with them. Among others, Nicodemus<sup>b</sup>, a Pharisee of distinction, and one of the Sanhedrim, went to him in a clandestine manner that he might avoid suspicion. With him he discoursed concerning spiritual regeneration, the renewing and purifying the heart and affections by the secret operation of the Holy Ghost, acting as certainly and effectually as the wind, though we know as little of its rise and progress; of which inward sanctification, baptism with water was to be the outward sign. This doctrine, without great difficulty, Nicodemus did not receive; denoting to us, that the greatest masters of science are not the most susceptible of divine truths: for God often

8.

9.

<sup>b</sup> One of the Sanhedrim, and a person learned in the law. He was a secret disciple of our Lord, by whom he was instructed in the doctrine of regeneration. He afterwards favoured him in the council, and at last joined with Joseph of Arimathea to bury him.

Matt. xi. 25.

1 Cor. i. 27.

Joh. iii. 14.

Joh. iv. 2.

22.

hides them from the wife and prudent, while he reveals them unto babes; though most weak, yet most humble; choosing the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty. He then hinted to him his death and sufferings for the salvation of all who believe.

Jesus remained at Jerusalem till October<sup>c</sup> to keep the Feast of Tabernacles<sup>d</sup>; after which he retired into the neighbouring country of Judea with his disciples, and by their ministry baptized all

<sup>c</sup> Bunting's Travels, p. 435.

<sup>d</sup> The Feast of Tabernacles was instituted by God on the fifteenth day of the seventh month or Tisri, which answered to our September and October (Godwin's Antiquity of the Judæo. p. 85 and 117.), to be observed seven days, in remembrance of the children of Israel dwelling in tents, when God brought them out of the land of Egypt (Lev. xxiii. 34. 43.) ; and may be a memento of the transitory duration of human life, an emblem of our unfit abode in these earthly tabernacles. (Cave in Appar. p. 37.) The same time was also ordained as a solemn thanksgiving to God for their vintage, which was then gathering (Lev. xxiii. 39. Godwin, p. 119.) ; and is therefore called the Feast of Ingathering. (Exod. xxiii. 16.) Those psalms of David which are inscribed *pro forcularibus*, are supposed to have been composed for this feast. On the last day of this feast, which is called the great day (Joh. vii. 37.) by the institution of Haggai, and other prophetic men, the Jews solemnly poured water on the altar; to which Christ is thought to allude in the speech he used this day. (Joh. vii. 38.)

his

his converts. John was at the same time Joh. iii. 23.  
 baptizing in *Ænon*, near Salim ; whither,  
 as soon as our Lord had begun his public  
 ministry in Judea, he had removed from  
 Bethabara, on account of the convenience  
 of much water. Upon a question arising  
 between the disciples of John and the  
 Jews, concerning the use and efficacy of  
 their master's baptism, John again denied  
 that he was the Messias, declaring himself  
 only his forerunner<sup>e</sup>; attesting more fully  
 the dignity and mission of Jesus, and that  
 salvation was only to be obtained by faith  
 in him. John was soon afterwards im-  
 prisoned by Herod Antipas, the tetrarch Matt. xiv. 3.  
 of Galilee, for reproving his incestuous Mar. vi. 17.  
 marriage with Herodias, his brother Phi- Luk. iii. 19.  
 lip's wife; and about one year<sup>f</sup> after,  
 upon the birth-day of Herod, at the re-  
 quest of Salome, the daughter of Herod-  
 ias, who was instigated by her mother<sup>g</sup>,  
 he was beheaded at the Castle<sup>h</sup> Machærus  
 or Macharuntes, falling a sacrifice to the

25.

28.

29.

34.

36.

<sup>e</sup> Hammond in Joh. iii. 28.<sup>f</sup> Joseph. Antiq. Jud. l. xviii. c. 7.—Fuller's Pisgah-Sight, p. 59.—Bunting's Trav. p. 429.<sup>g</sup> Phil. Berg. Suppl. Chron. p. 162.<sup>h</sup> Bunting's Trav. p. 435.

Matt. iv. 12.

Mar. i. 14.

Luk. iv. 14.

Joh. iv. 1.

5.

8.

20.

22.

23.

26.

fury of inordinate lust, and the revenge of an implacable woman. Jesus, hearing of the imprisonment of John, and being himself apprehensive of danger from the Pharisees, left Judea in December<sup>i</sup> to go a second time into Galilee. As he passed through Samaria<sup>k</sup>, he sat down, languid with fatigue and overcome with heat, at Jacob's Well near Sychar. He then sent his disciples into the town to procure refreshment, being about twelve<sup>l</sup> o'clock. While he was left here he was found by a Samaritan woman, who came from the city to draw water, and had some conversation with her concerning the true way of worship; which he assured her assumed not its excellence from any particular place, (though the Jews were hitherto right,) but as it is offered in spirit and in truth, with the faculties of our souls joined to the reverence of our bodies, and according to the revelation God makes of himself. He now expressly declared himself to be the Messias. The woman ran to her neighbours with

<sup>i</sup> Hammond in Joh. i. g.<sup>k</sup> Hammond in Joh. iv. 4.<sup>l</sup> Hammond in Joh. iv. 6.

this joyful intelligence. When the disciples returned and found him in a familiar conversation with a Samaritan woman, they were surprised; and when she was gone, they invited him to take refreshment: but, as was his frequent custom, he turned the discourse to spiritual matters. Observing a multitude approaching, which the woman had assembled, and by their forwardness perceiving the people inclined to receive the Gospel, if it were preached to them, he took occasion to dilate himself, and encouraged his disciples to a ready dispensation of his doctrine. He converted many; and accompanied them, at their request<sup>m</sup>, to Sychar, where he remained two days. To avoid giving<sup>n</sup> offence to the Jews, by conversing with the Samaritans, whom they hated, he passed into Galilee, where he was kindly received; and came<sup>o</sup> to Cana, where he had wrought his first miracle. While he was in that place, he cured the son of a

Joh. iv. 28.

31.

35.

36.

41.

43.

Luk. iv. 14.

<sup>m</sup> Bunting's Trav. p. 435.<sup>n</sup> Hammond in Joh. iv. 43.<sup>o</sup> Bunting's Trav. p. 436. and mentioned in Luk. viii. 3.—Blome's Hist. Chron. 87.

Joh. iv. 46.

nobleman, supposed to be Chuza, steward of Herod's household, who lay dangerously ill at Capernaum; and he performed this miracle on account of the faith of the father. This was the second miracle which he wrought in Galilee.

53.

The nobleman, with his whole house, from this time became his disciple. Thus was the way prepared for his more secure and welcome abode among the people of Capernaum, where he intended his future residence principally to be.

---

## C H A P. III.

*The second Year of our Lord's public Ministry.*

45.

JESUS being now in Galilee, those who had witnessed the miracles which he did at the feast at Jerusalem gave him a kind reception; and preaching in their synagogues, he was glorified of many. In travelling around Galilee he came to Nazareth, where he had been brought up; and on the Sabbath-day in their synagogue

Luk. iv. 15.

16.

Matt. xiii. 54.

synagogue (as his custom was wherever he went), he stood up to read and expound the scripture with great wisdom Luk. iv. 32. and authority, and in a manner that astonished all who heard him, yet, from the meanness of his parentage, they were prejudiced against his doctrine. He re- Matt. xiii. 55.  
 proved them for this conduct as unworthy objects of his miraculous power, Luk. iv. 24.  
 and not like the widow of Sarepta, and Naaman the Syrian, deserving of his mercy. On account of the freedom of his speech, they threatened to cast him headlong from the hill on which their city was built. But he miraculously passed undiscovered through the midst of them, and escaped their fury. 26.  
 27.  
 28.  
 29.  
 30.

He now dwelt in Capernaum, from whence <sup>a</sup> he often went out to preach in the neighbourhood. And in this progress as he walked by the Lake of Genesaret <sup>b</sup>, called also the Sea of Galilee, Mar. i. 16. and the Sea of Tiberias, he saw two fishing-boats near the shore <sup>c</sup>; and to avoid

<sup>a</sup> Blome's Hist. Chron. 87.

<sup>b</sup> Hammond in Luk. v. 1. Jos- phus calls it the Lake of Tiberias.—Bell. Judæ. l. iv. c. viii.

<sup>c</sup> Hammond in Luk. v. a.

Luk. v. 3. the confusion of the crowd, he entered into one of them which belonged to Simon, who was washing his nets, and from thence he taught the people. When he had ended his discourse, he ordered Simon to thrust out into the deep, and let down his nets for a draught: to which, though at first unwilling, on account of his ill success during the night; yet no sooner had he and his brother Andrew, who was with him, let down their net, but it inclosed a great multitude of fishes (as happened also afterwards), insomuch, that it was ready to break. Calling therefore to James and John, the sons of Zebedee<sup>d</sup>, who were their partners, and in another boat, to come and draw the net, they loaded both the boats till they were in danger of sinking. Astonished at this miraculous draught, and thus <sup>e</sup> convinced of the divinity of Christ, they forsook all <sup>f</sup>, and from henceforth constantly followed him. They returned with him into Capernaum, where he taught on the Sabbath days,

Matt. iv. 20.

21.

<sup>d</sup> Cave in Vit. Jac. Maj. p. 144.

<sup>e</sup> Nelson's Feasts, p. 43.

<sup>f</sup> Hammond in Luk. v. 2.

as one having extraordinary authority.

While he was thus teaching in the synagogue, there was a man possessed with an unclean spirit, who declared him to be the Holy One of God. Jesus rebuked the spirit, and commanded it to be gone; which casting the man into a fit, to their great astonishment and his reputation, left him and did not hurt him<sup>g</sup>. This was the first instance of his power in performing so extraordinary a cure. He went from the synagogue to Simon's house to refresh himself, and with a word cured his wife's mother of a fever; who, as a proof of her recovery, immediately arose and ministered unto them. In the evening about sunset, all the sick people of the neighbourhood were brought to him to be cured of their several maladies, and by laying his hands on them, without the use of other means, he healed them all<sup>h</sup>. Very early the next morning he withdrew alone into a desert place to prayer, as he frequently did, when Simon and the rest missed him; and after they had found

<sup>g</sup> Mark i. 26. and Luk. iv. 35. are reconciled by Hammond in Mark ix. c.

<sup>h</sup> Mark i. 35. compared with Luk. iv. 42.

him,

Luk. iv. 44.

Mar. i. 39.

Matt. iv. 23.

Matt. viii. 2.

Mar. i. 40.

Luk. v. 12.

Mar. i. 45.

Luk. v. 16.

17.

him, they importuned him to stay longer in Capernaum. But as other cities also were to hear his doctrine, he preached in the synagogues throughout all Galilee, healing the sick and casting out devils.

During his progress<sup>i</sup>, as he was in a certain city, at the humble request of a leper, he laid his hands on him and healed him, charging him not to divulge his cure (as on the like occasions he frequently did), both to avoid the envy and malice of the Pharisees<sup>k</sup>, as well as the suspicion of ostentation in himself. He directed him to go to the priest with an offering, as a testimony<sup>l</sup> of his cure, and in compliance with the law. But his joy and gratitude superseding his obedience, he blazed abroad his miraculous cure, and great multitudes flocked to Jesus from all quarters. He withdrew therefore into a wilderness for safety and for prayer, where they found him. Some days afterwards, returning by water to <sup>m</sup> Simon Peter's house in Capernaum, upon the

<sup>i</sup> Wells' Harmony, p. 38.

<sup>k</sup> Hamm. Matt. viii. b.

<sup>l</sup> Hamm. Matt. viii. d.

<sup>m</sup> Hammond in Mar. ii. 1.

report of his being there, great multi- Matt. ix. 1.  
 tudes were assembled. And while he was Mar. ii. 1.  
 teaching in the presence of many Phar-  
 isees and doctors of the law, and heal-  
 ing all who were diseased, among others 3.  
 they brought to him upon a bed a man  
 sick of the palsy. And because they Matt. ix. 2.  
 could not approach him through so  
 crowded an assembly, they uncovered the Luk. v. 18.  
 house, and let him down through the 21.  
 roof. Observing the sincerity of their Matt. ix. 3.  
 faith, he said to the paralytic, *Thy sins* Mar. ii. 6.  
*are forgiven thee.* This declaration occa-  
 sioned some of the Scribes and Pharisees  
 to accuse him in their thoughts of blas-  
 phemy; because it was the prerogative  
 of God alone to forgive sins. Jesus, from  
 the influence of his divine power, know-  
 ing their inclinations, justified himself,  
 and, to the amazement of the multitude, 12.  
 healed the man; removing the disease of 14.  
 his soul for the cure of his body. Leav- Matt. ix. 7.  
 ing the house of Simon Peter, and retir-  
 ing to the sea side, as more convenient 9.  
 for the accommodation of his followers, Luk. v. 25.  
 he saw Matthew, whose surname was 27.  
 Levi, a rich publican<sup>n</sup>, busy at his office

<sup>n</sup> Chrysost. vol. ii. p. 204.—Euseb. Demonstr. lib. iii.  
 c. v. p. 109.

Matt. ix. 10.

Mar. ii. 15.

Luk. v. 29.

30.

Matt. ix. 11.

Mar. ii. 16.

18.

Matt. ix. 13.

14.

Luk. v. 33.

Luk. xviii. 10.

Matt. ix. 15.

Mar. ii. 19.

Luk. v. 34.

near the haven, and called him to be his disciple. The profession was infamous from that covetousness and exactation which generally attended it. Matthew immediately obeyed him, and notwithstanding many worldly <sup>o</sup> discouragements, left his trade and followed him. The same day he invited him to his house, and made a noble entertainment. Several of the Scribes and Pharisees of that place were present <sup>p</sup>, who, wickedly interpreting all his actions, were offended with his disciples, because their master mingled in such scandalous company, and eat and drank with publicans and sinners. He overheard or otherwise knew their objections, and upbraided them with unmercifulness and want of charity. And because, at the same time, some of John's disciples (who, like the Pharisees, were wont to fast often, at least twice in a week) objected to him the neglect of such abstinence in his disciples, he told them it was yet not a proper season for them to use such severities under the present infirmities of their temper. That he was as a bridegroom with them, and

<sup>o</sup> Cave in Vit. Matt. p. 181.<sup>p</sup> Hammond in Luk. v. 30.

called for joy and festivity; but when he should be taken away, they would have occasion to fast and mourn, and, 2 Cor. vi. 5. from the similes of piecing an old garment with new cloth, and putting new wine into old bottles, he shewed that there ought to be observed a fit season and proper congruity in all things. The Feast <sup>9</sup> of the Passover <sup>10</sup> drawing nigh Joh. v. 1.

<sup>9</sup> Blome's Hist. Chron. 87.

<sup>10</sup> This feast was instituted by God to be annually observed by all the males of Israel, by slaying an unblemished male lamb, and eating it with unleavened bread and bitter herbs, on the fourteenth day of the month Nisan or Ahib, at evening (Exod. xii. 6.—Lev. xxiii. 5.), which answered to part of our March and April. This was in remembrance of the preservation of the first-born, when the destroying angel passed over their houses and smote the first-born of Egypt (Exod. xii. 27.), and of their signal and miraculous deliverance from the Egyptian bondage (Deut. xvi. 1.); and it was also a typical representation of our spiritual redemption by the death of Christ from the bondage of sin. (Cave in Appar. p. 35.) To this, on the next day, succeeded the feast of unleavened bread (Exod. xii. 15.—Numb. xxviii. 17.), and continued for seven days (Lev. xxiii. 6.), as a memorial of their hasty departure out of Egypt before their bread could be leavened. (Exod. xii. 34.) Because these two feasts were observed so near to each other, they are usually signified under one denomination; and the Feast of the Passover being a preparation to the other (Joh. xix. 31.), sometimes also denotes that of unleavened bread. (Hammond in Luk. xxii. 1.—Godwin's Jud. Antiq. p. 104.) The difficulties arising from the observation of these two feasts are reconciled by Hammond in Annot. Mar. xiv. 12. c.

(March 26<sup>th</sup>, ann. Dom. 32.), which every male among the Jews was yearly obliged to attend, Jesus went from Galilee to Jerusalem; as a proof that his obedience was to fulfil all righteousness, and to teach us a ready compliance with all laudable institutions. He chiefly made choice of the Sabbath-day to exercise his divine power in the cure of diseases; as well to shew his authority as Lord of the Sabbath, as that the Sabbath was intended for the good of man. It was on that day therefore that he healed a person who had laboured under an infirmity thirty-eight years, and had waited a long time in vain at the medicinal pole of Bethesda. The Jews, seeing the man with his bed upon his shoulders, reproved him as a breaker of the Sabbath. In his justification he told them, that he who had cured him had ordered it, although he knew not the person; for Jesus was lost in the crowd. But soon discovering who it was, from the caution given him in the temple, and in honour perhaps<sup>t</sup> of his benefactor, he acquainted the Jews.

<sup>s</sup> Bunting's Trav. p. 441.

<sup>t</sup> Clagget's Paraph. on Joh. v. 15.

They

They then meditated to kill Jesus as a profaner of the Sabbath. In his defence he pleaded the example of his Father in his daily works of providence<sup>u</sup> and mercy; and proved his mission and authority from Heaven, by the testimony of John, of his own works, of his Father, and of the Scriptures, particularly of Moses. For these reasons they were still more incensed against him, and accused him of blasphemy in rendering himself equal to God.

On the first Sabbath after the Paschal Feast, Jesus, with his disciples, passed through the corn fields; and, to satisfy their hunger, they plucked the ears of corn, and rubbed them in their hands. The Pharisees objected against him the unlawfulness of this conduct. But from the instance of David eating the shew-bread, and the priests officiating in the temple, he excused himself, and reproved the temerity of their censure, as it was a case of necessity, to which the Sabbatical Ordinance was to give place.

Having returned from Jerusalem to Capernaum<sup>v</sup>, he was exposed to another

<sup>u</sup> Hammond in Joh. v. 17.

<sup>v</sup> Hammond in Mar. iii. 1.

Luk. vi. 6.

Matt. xii. 14.

Mar. iii. 6.

9.

insult concerning the Sabbath. He went into the synagogue, perhaps on the next Sabbath-day, and healed a man with a withered hand, expostulating with the Scribes and Pharisees, as at other times, from their own compassion to their cattle in distress, and pronounced the lawfulness of works of mercy on that day. The Pharisees thus exasperated against him, together with the Herodians<sup>w</sup>, persons in the party and interest of Herod<sup>x</sup>, conspired against his life. Jesus, knowing their design, retired from Capernaum with his disciples to the lake side. As great multitudes followed him on account of his wonderful cures, he was obliged to order a boat to attend him, that he might avoid the pressure of the crowd.

He had now many constant followers, and the multitudes were still increasing;

<sup>w</sup> These were not a religious sect, though most of them probably Sadducees, but certain flatterers in Herod's Court (Godwin's Antiq. Jud. p. 61.), who called him the Messiah. To secure his interest with the Roman emperor on whom he was dependent, they pleaded strenuously for the payment of tribute to Cæsar, from which the Jews were generally averse; because it was a perpetual memorial of their slavery. The Pharisees, in enmity to Christ, joined with the Herodians, whom, at other times, they hated. (Hammond in Matt. xxii. b.—Cave in Appar. p. 55.)

<sup>x</sup> Hammond in Matt. xvi. a.

that

that more labourers became necessary for so great a harvest. He retired one evening to the top of a hill between Bethsaida and Capernaum, called the Holy Mount<sup>y</sup>, and there spent the night in solitary meditation and prayer; an excellent and exemplary preparation for his ordination of the twelve. Early the next morning (for it was now about the time of Pentecost<sup>z</sup>) he called to him all his disciples, and chose from them his twelve apostles, according to the number of the twelve tribes of Israel<sup>a</sup>. These were to be his

Matt. x. 1.

Mar. iii. 13.

Luk. vi. 13.

<sup>y</sup> Cave in Vit. Petr. p. 10.

<sup>z</sup> This feast was so called, because it was observed on the fiftieth day after the morrow after the Passover (Lev. xxiii. 15.), and was called also the Feast of Weeks (Deut. xvi. 10.), reckoning the weeks from the Passover to Pentecost, which were seven. This time was allowed from their first harvest. On the second day after the Passover, which was the *Δευτέρα της πασχα*, they brought a sheaf of the first fruits of their harvest unto the priest, who offered it to the Lord (Lev. xxiii. 11, 12.) ; thus sanctified the whole crop, and made it lawful to reap their corn. On the day of Pentecost they offered two wave-oaves (Lev. xxiii. 16, 17.) as an eucharistical oblation, in a thanksgiving for their completion of the harvest. This was the time (Exod. xxiii. 16.) in which God promulgated the law on Mount Sinai; that Christ delivered his sermon on the mount; and that the Holy Ghost, in the emblem of cloven fiery tongues, descended on the apostles. (Act. ii. 1.)

<sup>a</sup> Cave Introd. p. 4.

constant and more familiar attendants<sup>b</sup>, who were to assist him in his ministry, and to whom, at last, he gave commission to plant and govern his church<sup>c</sup>. They were men, for the most part, of mean birth and illiterate education: that the weakness of the instruments might prove the divinity of the work<sup>d</sup>; that this treasure, being in earthen vessels, the excellency of the power might appear to be of God and not of men.

**2 Cor. iv. 7.**

**Mar. iii. 19.**

**Matt. iv. 25.**

**Luk. vi. 17.**

**21.**

Descending with them from the mount, they went into Simon Peter's house<sup>e</sup> to refresh themselves<sup>f</sup>; and so great was the concourse of people, that they could not eat. His friends indeed suspected that he was not in his senses, and wished to remove him to their own home with them. But going from thence into the plain the numbers were so great, coming from all parts to hear him, and to be healed by him, that he was much pressed by the crowd: he again therefore af-

<sup>b</sup> Hammond in Mar. iii. 14.

<sup>c</sup> Hammond in Luk. vi. c.

<sup>d</sup> Cave in Vit. Petr. p. 5.

<sup>e</sup> Hammond in Mar. iii. 19.

<sup>f</sup> Wells' Harm. p. 41.

cended the hill, and his disciples followed him with the whole multitude. He there sat down and addressed himself to his disciples, and taught them the doctrine of the Christian Religion, in that excellent sermon here delivered on the mount ; Matt. v. 1.  
 the summary and substance of his divine institution, a system of Christian morality, Luk. vi. 20.  
 Luk. vi. 20.  
 lity, and the perfection of evangelical righteousness. Here, like Moses from Mount Sinai, he delivered his law ; not indeed in the loud and threatening accents of terror, but in the soft and affectionate voice of blessing and consolation.

He introduced his sublime instructions with rewards, he guarded and enforced them with a double beatitude. In this discourse he recommended to all his disciples<sup>g</sup> the virtues of humility, contrition, meekness, a desire after grace and pardon, mercy, purity of heart, peaceableness, and patience under persecution for a good conscience : to which he has annexed both present and future happiness by a Christian paradox<sup>h</sup>, pronounc-

<sup>g</sup> Grotius Annot. Matt. v. 1.—Hammond in Matt. v. a. and Practical Cat. l. ii. p. 91.

<sup>h</sup> Grotius Annot. in Matt. v. 3.—Geffelius Hist. P. 79.

Luk. vi. 24.

Matt. v. 17.

21.

27.

ing those blessed whom the world generally account miserable, and those miserable who possess their good things upon earth, and who rest their happiness in such enjoyments; denouncing woes against the rich, the luxurious, the intemperate, and the men who are ambitiously popular. He directed them to an open and exemplary conversation, that they may illustrate and recommend the Christian profession to the world: like salt (to which he elsewhere<sup>i</sup> compared them), seasoning others with the same favour; as the sun illuminating the dark world; as a city on a hill, which is conspicuous to every eye; and as a candle placed in a candlestick, which gives light to all in the house. Thus all Christians ought to evidence to the world the good fruits of the Gospel; which is so far from vacating the natural and moral law, that it obliges to higher degrees of perfection, exemplified in the instances of murder, adultery, divorce, perjury, retaliation, and loving of neighbours. These he has improved beyond the letter of the old law. He has pronounced the first emotions of

<sup>i</sup> Mar. ix. 5.—Luk. xiv. 34.

passion,

passion, if indulged, to be criminal; not only the acts, but all tendencies to evil, are forbidden; furious and impure thoughts are no more allowed than murder and adultery. An unreasonable divorce, and swearing in conversation, are strictly prohibited. Revenge is utterly condemned; and it teaches to bear small injuries for the sake of peace, and to love and do good even to those that hate us; extending our charity as far as God extends his mercy, to enemies as well as to friends. Jesus then directed them in the three great duties of almsgiving, prayer, and fasting, (which, in other places<sup>k</sup>, are joined together,) which may<sup>l</sup> contribute to recommend each other to God, and which are pronounced by divines<sup>m</sup> to be the three peculiar Christian sacrifices. In the private exercises of these duties he<sup>n</sup> cautioned them studiously to avoid appearances of ostentation and vain glory; and to be contented with the secret applause of their own consciences, and the

Luk. xvi. 18.

Matt. v. 31.

33.

38.

Luk. vi. 29.

27.

Matt. v. 43.

45.

Luk. vi. 35.

Matt. vi. 1.

5.

16.

Matt. vi. 2.

<sup>k</sup> Tobit. xii. 8.—Acts, x. 30, 31.<sup>l</sup> Geffelius Hist. p. 81.<sup>m</sup> Hamm. Pract. Cat. p. 208.<sup>n</sup> Hammond in Matt. vi. a.—Pract. Cat. p. 208.

Matt. vi. 7.

9.

14.

19.

22.

25.

Luk. xii. 22.

31.

Luk. vi. 37.

41.

Matt. vii. 1.

approbation of God. That their prayers might be more readily accepted, he also cautioned them against idle tautologies, and gave them a model, both as to the nature of the subject and the brevity of the form, in what is called the Lord's Prayer; and which he afterwards more explicitly enjoined. As an enforcement of one of those petitions, he reminded them of forgiving each other, that they may receive mercy from God; as it was one condition<sup>o</sup> upon which their own pardon depended. He then proceeded to warn them against covetousness, and an inordinate love of riches; because they are subject to casualties, and because such a temper indisposes us for the service of God. From the bounty of the Almighty to the fowls of the air and the flowers of the field, he exhorted them against an over anxious care and solicitude even of the necessary things of this life. He forbade all rash and unmerciful censures, and advised them to correct their own faults and reform themselves, before they undertook to reprehend others; and even

<sup>o</sup> Ecclesiasticus xxviii. 2.—Matt. xviii. 35.—Mar. xi. 25.

then

then to use a prudent caution in bestow- Matt. vii. 3.  
ing admonitions and reproofs. He then 6.  
recommended earnest prayer, as the most  
effectual means of obtaining what they  
wanted (either the comforts of life or  
the graces of the Spirit) from their hea- 7.  
venly Father. He exhorted them to do  
as they would be done by, to love their  
neighbour as themselves; as the great  
rule of justice and mercy inculcated both Luk. vi. 31.  
by natural and revealed religion. He  
pressed them to great strictness and fervor  
in the ways of virtue and piety (contrary  
to the general course of the world), be-  
cause they required diligence<sup>P</sup> and care; Matt. vii. 13.  
and which suggests to us, that we are  
appointed by incessant assiduity to obtain  
salvation. He cautioned them against 1 Thess. v. 9.  
false teachers; to take care that they se- Matt. vii. 15.  
duce them not from their duty under the Luk. vi. 43.  
appearance of godliness. And as by the Matt. vii. 21.  
works, and not the words of men, we  
are to form our opinion of their spirit  
and sincerity, so will God judge us by  
the same measures: that it is he only  
who performs the will of God lays the  
foundation of happiness; and that our

<sup>P</sup> Phil. ii. 12.—Heb. iii. 1.—2 Pet. i. 10.

hope,

Matt. vii. 24.

Luk. vi. 47.

Matt. vii. 28.

Mar. i. 22.

Luk. iv. 32.

Luk. vii. 1.

Matt. viii. 5.

hope, which is grounded upon a true Christian practice, will, like a house built on a rock, stand firm, notwithstanding the assaults of temptation. But a pretended relation to Christ, the mere profession of his name without obedience to his doctrine, will prove a vain and fallacious security; and, like a house built upon the sand, give way, and expose us to danger and destruction.

He delivered this discourse<sup>q</sup>, not in a limited and traditionary way, like the Scribes, but with so much freedom and authority, that the multitude were astonished at his doctrine.

After he had descended from the mount, he entered into Capernaum; where he met some of the elders<sup>r</sup> or principal men of the Jews, whom a certain centurion<sup>s</sup>, governor<sup>t</sup> of that place,

<sup>q</sup> Hammond in Mar. i. 22.

<sup>r</sup> These were the heads of families, chief men among their tribes, who were chosen, and, by imposition of hands, received into the Sanhedrim, and became judges in that assembly. (Hammond in Mar. v. c.) Wherever we read of the chief priests, elders and scribes, they denote the Sanhedrim, which consisted of these three distinctions of men.

<sup>s</sup> A centurion was a Roman officer, having the command of one hundred soldiers.

<sup>t</sup> Le Grand's Hist. p. 332.

who

who had endeared himself to their nation by building a synagogue, had, like a good master, sent to intreat him for his beloved servant, who was dangerously afflicted with a palsy. But as he was on the way to the house, the centurion, deeming himself unworthy of so great an honour, sent other friends to desire him not to give himself the trouble of coming thither; if he said but the word, he would be satisfied of the cure of his servant; for he was himself a subordinate officer, and held his soldiers under the like command. Jesus, admiring the faith and humility of this Gentile, beyond what he had yet found among the Jews, though there would in time be many similar instances<sup>\*</sup>, (which was the first hint of the calling of the Gentiles, and the rejection of the Jews,) he bad them return; and the servant was healed in the same hour.

Matt. viii. 8.

Luk. vii. 6.

Matt. viii.-ix.

The next day he went with a great company to Naim, in his way to Jerusalem; and as he approached the city, he met the corpse of a widow's only son carrying out to be buried, whom, in compassion to the desolate and disconsolate

\* Hammond in Matt. viii. 11.

mother,

Luk. vii. 16.

mother, with the voice of Omnipotence, he raised again to life. This was a prelude and assurance of the general resurrection.

18.

Matt. xi. 2.

He proceeded from thence to Jerusalem to the Feast of Pentecost, which happened on the fifteenth of May<sup>v</sup>. Not long from this time, John the Baptist, being told in prison by his disciples of these things, sent two of them to Jesus, to ask him directly whether he were the Christ<sup>w</sup> or not : not for his own knowledge, who had a signal proof of it at his baptism, but for their satisfaction<sup>x</sup>, who, from their master's misfortunes, might have doubted his testimony. Jesus referred them to his miraculous works which he did in their presence, and which exactly suited the character of the Messias in the Old Testament.

4.

Luk. vii. 22.

As soon as the messengers were gone, he took occasion to instruct the people in the true notion of John, and of his office; that he was no inconsiderable, vain man, but greater than any of the preceding prophets ; the happy

<sup>v</sup> Bunting's Trav. p. 442.<sup>w</sup> Hammond in Matt. xi. 2, 3.<sup>x</sup> Nelson's Feasts, p. 334.

messenger of the evangelical tidings, the forerunner and witness of the Messias : that the least of his apostles<sup>y</sup> were designed for a more honourable employment ; not simply to be messengers, but rulers in the church ; and endued with the power of working miracles. He blamed them, because the preaching of John had so little effect upon any but the poor ; reproving the Pharisees and law-yers for their perverseness and impenitence ; comparing them to foward children in censuring John as a madman or a demoniac, because he used austerity and mortification ; and for reproaching Jesus as a loose and profane person, because he promiscuously conversed with freedom and familiarity. *But Wisdom,* says he, *is justified of her children.* When he had returned to Galilee, he threatened Chorazin, Bethsaida, and Capernaum, the cities in which he performed most of his mighty works, for their obstinacy and unbelief, with a worse fate than Tyre and Sidon, Sodom and Gomorrah, which were never offered such opportunities of repentance. He affectionately thanked

Matt. xi. 12.

16.

Luk. xvi. 16.

31.

Matt. xi. 19.

Luk. vii. 35.

Matt. xi. 20.

Luk. x. 13.

21.

<sup>y</sup> Hammond in Matt. xi. d.

Matt. xi. 25.

27.

28.

Luk. x. 22.

23.

Luk. vii. 36.

37.

39.

41.

God for thus graciously opening the way to Heaven for the simple and humble, in preference to the wise and proud.

Being invited by Simon, a Pharisee, to eat with him, he went to his house. And as he sat at meat, a woman, (not, as some suppose, Mary Magdalene<sup>2</sup>,) who was either a heathen or a harlot, stood behind him in a sad and penitential posture. She washed his feet with her tears as an expression of her love, and anointed them with a box of ointment which she had brought with her. When Simon observed this, he concluded that Jesus could not be a prophet as he pretended; for then he would have known her to have been a woman unfit to approach him. Jesus, perceiving these thoughts, convinced him (under the similitude of a man who had two debtors, one owing him ten times as much as the other, and both of them freely forgiven,) that as the greatest kindness demanded the greatest degree of gratitude, so the woman, having many sins forgiven her, expressed her love in the most humble and affectionate manner. He dismissed her therefore with a

<sup>2</sup> Hammond in Luk. vii. b.

full pardon of her sins, as a reward of those extraordinary instances of faith and affection; and, disregarding the censures of those who sat at meat with him, bid her go in peace<sup>a</sup>.

He then proceeded to other parts of Galilee accompanied by the twelve, and by several women who had been healed by him.

After he had returned to Capernaum, one possessed with a devil, blind and dumb, was brought to him, and he healed him. The multitude were now ready to acknowledge him to be the Messias, but the Scribes and Pharisees, with bitter invective and contempt, ascribed this power to the assistance of Beelzebub<sup>b</sup>. He fully confuted and reproved this opinion, and declared the sin of blasphemy against the Holy Ghost to be irre-  
 missible<sup>c</sup>.

Matt. xiii. 22.

24.

25.

27.

28.

Mar. iii. 24.

27.

28.

Luk. xii. 10.

<sup>a</sup> Hammond in Luk. vii. 50.

<sup>b</sup> This was the idol that the inhabitants of Ekron worshipped, and therefore called the God of Ekron. (2 Kings i. 2.) He was supposed to have power over all hurtful flies, whence he took his name (Godwin's Antiq. Judg p. 155.) ; and was thought to be chief of the infernal spirits, and therefore styled the Prince of the Devils.

<sup>c</sup> Hammond in Matt. xii. 31.—Tillotson's Serm. in oe.

Matt. xii. 31. As a proof of his mission, they then  
 36. demanded a further manifestation <sup>d</sup> of  
 38. himself. But Jesus reprehending their  
 39. inquisitive curiosity, referred them to his  
 resurrection in the example of Jonas ;  
 Luk. xi. 29. as the only forcible argument, if they dis-  
 believed his miracles. He affirmed that  
 Matt. xii. 41. the men of Nineve and the queen <sup>e</sup> of  
 42. the South were less refractory. To in-  
 43. terrupt this <sup>f</sup> severe discourse, he was told  
 Luk. xi. 24. that his mother and brethren were desir-  
 Matt. xii. 46. ous to speak with him ; and a woman of  
 Mar. iii. 31. the company here broke forth into an  
 Luk. viii. 19. acclamation of the happy condition of  
 Luk. xi. 27. the mother of such a son. But he pro-  
 Luk. viii. 21. nounced them rather blessed who received  
 Matt. xii. 50. his doctrine, and declared that his true  
 Mar. iii. 35. disciples were as dear to him as his nearest  
 relations <sup>g</sup>.

Matt. xiii. 1.  
 Mar. iv. 1.  
 3.  
 10.  
 Matt. xiii. 3.

On the same day he went from the house, where he had been teaching, to the sea side, and, entering into a ship to excite their curiosity <sup>h</sup>, delivered the Parable of the Sower ; which afterwards,

<sup>d</sup> Hammond in Matt. xii. 39.

<sup>e</sup> This person was the queen of Sheba, who was a great admirer of the wisdom of Solomon. 1 Kings x. 1.

<sup>f</sup> Hammond in Matt. xii. 46.

<sup>g</sup> Hammond in Mar. iii. 35.—Luk. xi. 28.

<sup>h</sup> Hammond in Matt. xiii. 13.

at the request of his disciples, when more Matt. xiii. 16.  
 capable of receiving his instruction, he Luk. viii. 4.  
 explained to them: intimating, that all 10.  
 dispositions are not alike fit for instruc- 11.  
 tion, but that only in different degrees  
 the good and honest mind is edified; that Matt. xiii. 18.  
 we must take care to receive profit from 23.  
 what we hear; and, from the simile of a Mar. iv. 14.  
 lighted candle, to communicate and im- 20.  
 prove our knowledge. He compared the 21.  
 kingdom of Heaven<sup>i</sup>, the state of the Gof- Luk. viii. 16.  
 pel or the visible Church, to a field sown Luk. xi. 33.  
 with wheat and tares, and to a net filled Luk. viii. 18.  
 with every kind, with good and bad men, Matt. xiii. 24.  
 which will, at last, be separated to dif- 47.  
 ferent purposes. He represented its speedy  
 increase to the insensible growth of seed Mar. iv. 26.  
 cast into the ground, and particularly to a 31.  
 grain of mustard seed; and to leaven, Luk. xiii. 19.  
 which diffuses itself over the whole mass. 21.  
 He displayed the invaluable advantages of Matt. xiii. 33.  
 the gospel by a field, in which there is a  
 hidden treasure; and by a pearl of great 44.  
 price, which a wise man would purchase 45.  
 with all his possessions. He told his dis- 52.  
 ciples, that all those who were instructed

<sup>i</sup> Hammond in Mat. xiii. 24.—Hole's Expos. Catech.  
 p. 58.

by him must, as occasion required, practise every moral and christian virtue. To exemplify the character of a good preacher, he resembled him to the steward of a family, who knows how to distribute according to the exigence or capacity of his charge.

Matt. viii. 23.

Mar. iv. 35.

Luk. viii. 22.

24.

Matt. viii. 26.

Mar. iv. 39.

Luk. viii. 26.

Matt. viii. 28.

Mar. v. 1.

In the evening he dismissed the multitude, and went into the ship with his disciples, when he ordered them to row, accompanied with other little vessels, to the other side of the lake. Overtaken by a tempest while he lay asleep, they waked him. He immediately, to their great amazement, spoke the tempest into a calm; with a gentle rebuke for their timorous incredulity. This was the first miracle which he performed of this kind. Arriving safe the next morning on the other side in the country of the <sup>k</sup> Gadarenes or Gergafenes, which was opposite to Galilee, two men <sup>l</sup> met him possessed with devils, whom the inhabitants bound with chains, though by the power of the evil spirits they were often snapped asunder, and themselves forced into desolate places. The fiercest of the two

<sup>k</sup> Matt. viii. 28. compared with Mar. v. 1.

<sup>l</sup> Hammond in Mar. v. a.

was called Legion, from the number that infested him. In compassion to their misery, with a command, he cast them out; and on their intreaty permitted Matt. viii. 31. them to go into a herd of about two Mar. v. 12. thousand swine, which were feeding near Luk. viii. 32. them, and which, running down a precipice, were drowned in the sea. The 37. inhabitants were surprised at this rumour, Matt. viii. 34. and in affright desired him to leave them. Mar. v. 17. Without receiving any hospitality from 18. them, he went aboard the ship again; and Matt. ix. 1. one of those who were cured desired to Luk. viii. 39. accompany him—probably through fear of the return of his malady. But he left them with a command to publish this miracle (though at other times he strictly forbade his cures to be published), because perhaps he never intended to return, as he never did publicly. 40.

Sailing back to Capernaum, he was Mar. v. 21. received on the shore with gladness by 22. multitudes of people who were waiting Matt. ix. 18. there to hail him. Among others was Jairus, a ruler of the synagogue at Capernaum, who humbly intreated him for his little daughter, about twelve years of age, who was at the point of death. As he and 23.

Mar. v. 25. his disciples were going with him to his  
 Luk. viii. 43. house, a woman in the crowd, who had  
 Matt. ix. 22. been troubled with a bloody flux for  
 Mar. v. 30. twelve years, through the greatness of her  
 35. faith, was healed by a secret touch of the  
 Luk. viii. 45. hem of his garment. But Jesus, to ma-  
 49. nifest her faith and his own omniscience,  
 50. drew an acknowledgment of her cure  
 from her. In the mean time the sad  
 news arrived that the daughter of Jairus  
 Matt. ix. 23. was dead. Jesus comforted him, and  
 Mar. v. 36. went to his house with Peter, James, and  
 43. John only, who were his most intimate  
 Matt. ix. 26. disciples. Notwithstanding he was de-  
 Luk. viii. 56. rided by the neighbours, who, according  
 Matt. ix. 27. to the Jewish custom<sup>m</sup>, were making so-  
 32. lemn lamentation, he restored her to life  
 Luk. xi. 14. and to health<sup>n</sup>; charging them, though  
 in vain, not to publish the miracle. Hav-  
 ing left the house of Jairus, he cured two  
 blind men with a touch; who, although  
 they were charged to the contrary, spread  
 abroad his fame in that country. A man  
 was also brought to him who was dumb;  
 to whom he immediately gave the use of  
 speech; and again refuted the calumny of

<sup>m</sup> Jer. ix. 17.—2 Chron. xxxv. 25.

<sup>n</sup> Cave in Vit. Petr. p. 12.

the blasphemous Pharisees, with the same arguments he had before urged. As he was going with his disciples to Nazareth, Mar. vi. 1. they again <sup>o</sup> objected to him the meanness of his birth. But on account of their unbelief, they were unworthy of his mercy, and not likely to be worked upon by any miracle he <sup>p</sup> could perform: he therefore did no mighty work there, except healing a few sick people. He would not cast pearl before swine; or, by offering them more means which he knew they would reject, subject them to greater condemnation. 5.  
6.

He now travelled from town to town, Matt. ix. 35. preaching the Gospel and healing the sick, in his way to Jerusalem <sup>q</sup> to the Feast of Tabernacles, which was on the twentieth of September. The people collected about him, and seemed desirous of instruction; and he told his disciples that the harvest was plenteous, (alluding to the season of the year<sup>r</sup>, the second Lev. xxiii. 39. harvest,) but the labourers were few: the people were willing to receive good doc- 37.  
Luk. x. 2.

<sup>o</sup> Blome's Hist. Chr. p. 88.

<sup>p</sup> Nelson's Feasts, p. 297.

<sup>q</sup> Bunting's Trav. p. 444.

<sup>r</sup> Ibid.

Matt. x. 1.

Mar. vi. 7.

Luk. ix. 1.

Matt. x. 5.

Mar. vi. 7.

Luk. ix. 2.

Matt. x. 8.

Mar. vi. 8.

Luk. ix. 3.

Luk. xii. 2.

Matt. x. 17.

26.

30.

32.

40.

trine, but there were few to give it ; and he directed them to pray that God would send forth labourers into his harvest<sup>s</sup>, provide faithful and diligent teachers to preach the Gospel. He called the twelve, and gave them power over evil spirits and diseases, (that by good offices to the body they might more readily influence the soul,) ordained them to ministerial function, and sent them forth two by two to instruct only the Jews. He directed their behaviour ; warned them of the ill-treatment they were to receive in the world ; that they should profess the truth with confidence and courage, though it exposed them to danger, having the providence of God for their protection here and reward hereafter. His fame became so general, that Herod Antipas, the tetrarch of Galilee<sup>t</sup>, heard of him ; and

<sup>s</sup> For this purpose the four Ember weeks were appointed in our church. Hammond in Matt. ix. 38.

<sup>t</sup> The tetrarch was one who ruled the fourth part of a kingdom ; and Judea, with Samaria, which was not part of the land of the Jews, but mentioned by St. Luk. iii. 1. to make the number perfect,) in the time of our Saviour, was distributed into four tetrarchies by the Romans. Pilate was styled governor of Judea, having a kind of precedence and superintendance over the rest : Herod, tetrarch of Galilee ; his brother Philip, tetrarch of

and whatever were the conjectures of Mar. vi. 12. others concerning him, the guilty con- 14.  
science of Herod suggested a suspicion Luk. xii. 7.  
that John the Baptist, whom he had lately 8.  
beheaded, was risen from the dead. And Luk. ix. 6.  
as a guilty mind needs<sup>u</sup> no other tor- 7.  
mentor, he feared some eminent<sup>v</sup> revenge Matt. xiv. 1.  
was meditated against him.

---

## C H A P. IV.

*The third Year of our Lord's public  
Ministry.*

WHEN Jesus was returned<sup>a</sup> into Ga- Mar. vi. 30.  
ilee, the apostles met him there, and Luk. ix. 10.  
gave him an account of the success of Matt. xiv. 12.  
their mission; as also the disciples of  
John of the fate of their master. Though Joh. vi. 4.

of Iturea; and Lysanias, tetrarch of Abilene. This distribution was chiefly occasioned by the last will of Herod the Great, who left his several sons certain portions of his kingdom. Fuller's Pisgah-Sight, p. 37.—Grotius in Mar. vi. 14.

<sup>u</sup> Cave in Vit. Matt. p. 212.

<sup>v</sup> Hammond in Luk. ix. 7.

\* Bunting's Trav. p. 449.

Joh. vi. 1.  
Matt. xiv. 13.  
Mar. vi. 32.  
34.  
Luk. ix. 11.  
Matt. xiv. 14.  
15.  
Mar. vi. 35.  
Luk. ix. 12.  
Joh. vi. 5.  
8.  
10.  
Matt. xiv. 19.  
Mar. vi. 39.  
Luk. ix. 14.  
2 Kin. iv. 42.  
Matt. xiv. 20.  
Mar. vi. 43.  
Luk. ix. 17.

the time of the Pasover was approaching<sup>b</sup>, he failed privately with them in a desert place<sup>c</sup>, near the city of Tiberias, but within the territory of Bethsaida, that they might also rest and refresh themselves. But when they landed, they met many people who guessed where he was going, and arrived before him; of whom he healed all that were infirm. When his disciples would have sent them into the neighbouring towns to buy food for themselves, because it drew towards evening, he addressed himself to Philip about feeding them. Andrew told him there was a boy who had five barley loaves and two small fishes. He ordered the disciples that the multitude should sit down on the grass by hundreds and fifties in a company; and he took the loaves and the fishes, and when he had blessed them, he gave them to the disciples to distribute to the people. They all eat and were satisfied. Having thus, in imitation of Elisha, fed five thousand men, besides women and children, (as at another time he did four thousand,) there remained of the frag-

<sup>b</sup> Bunting's Trav. p. 449.

<sup>c</sup> Hammond in Joh. vi. 1. and in Luk. x. 10.

ments twelve baskets full, one collected Joh. vi. 13.  
 by each apostle. The multitude were 15.  
 so transported at this miracle, that they 16.  
 would have made him their king; but he 17.  
 directed his disciples to fail back again Mar. vi. 45.  
 toward Capernaum, that he might more 46.  
 quietly dismiss them<sup>d</sup>. He himself re- 48.  
 tired into a neighbouring mountain to Matt. xiv. 22.  
 prayer. In the morning<sup>e</sup>, while they 23.  
 were rowing against contrary winds to 25.  
 little purpose, Jesus came to them walk-  
 ing on the sea. They fancied he was a Matt. xiv. 27.  
 spirit, and were afraid<sup>f</sup>. But he revived Mar. vi. 50.  
 them with an assurance of himself; and Joh. vi. 20.  
 as a confirmation, at the request of Peter, Matt. xiv. 28.  
 ordered him to meet him on the water. 32.  
 But the wind being boisterous, and the 33.  
 waves high, his faith failed him; and  
 beginning to sink, he cried out. Jesus  
 caught him by the hand, gently reproved  
 his diffidence, and brought him to the  
 ship; and the wind ceased. They were Mar. vi. 51.  
 immediately at their expected port, and, Joh. vi. 21.  
 in acknowledgment of his omnipotence, Matt. xiv. 34.  
 confessed him upon their knees. Land-

<sup>d</sup> Hammond in Matt. xiv. 22.      <sup>e</sup> Ibid. 25.

<sup>f</sup> Good angels were supposed to forebode death.  
 Judg. xiii. 22.

ing on the coast of Gennesaret near Capernaum, the people knew him, and proclaimed his approach throughout the whole region. Those who were sick were brought to him, and upon the touch of his garment were made perfectly whole. On the next day some of the people, whom he had miraculously fed on the other side of the lake, went on board other boats, which<sup>s</sup> that morning came from Tiberias, and passed over to Capernaum in search of him. Being surprised to find him there, because they knew he went not with his disciples, he told them that they followed on account of the loaves, and not on account of his doctrine or miracles. Going into the synagogue, he took occasion to recommend to them spiritual meat, the belief of his word, and receiving of his sacrament; that mystical food which nourishes to eternal life. Many were offended at this doctrine: some opposed the manna of Moses to his bread of life; others, even of his disciples, understanding literally what he meant figuratively, entirely forsook him. Jesus asked the twelve, whe-

MAR. vi. 53.

56.

MATT. xiv. 36.

JOH. vi. 22.

24.

26.

59.

27.

31.

60.

67.

<sup>s</sup> Clagget's Paraph. in Joh. vi. 23.

ther

ther they also intended to leave him; but Peter, always forward to express his zeal, in the name of the rest, made a declaration of their faith in Christ (as he did more remarkably afterwards). Jesus Joh. vi. 70. however told them, that one of their own number (meaning Judas Iscariot) was not sincere. Jesus <sup>h</sup> went from thence to Jerusalem to the Passover, which he cele- Joh. vii. 1. brated on the thirteenth of April<sup>i</sup>; and, Matt. xv. 1. to avoid the malice of the Jews, returned Mar. vii. 1. with halfe into Galilee <sup>k</sup>. A certain Pha- Luk. xi. 37. risee there invited him to dinner, who, with others of his own sect, took offence at Jesus and his disciples, because they ate with unwashed hands<sup>l</sup>, contrary to the custom of the Jews. But Jesus con- 39. demned their traditions as vacating the Matt. xv. 3. commandments of God, particularly in Mar. vii. 7. the instance of honouring parents. He 10. reproved their outward shew of holiness; Matt. xv. 4. and charged them, as he did also the Luk. xi. 39. lawyers, with woeful hypocrify. He 44. declared that it was not a ritual, but a 46. moral uncleanness which defiled the man; Matt. xv. 7. the corruptions of the heart, not the foul-

<sup>h</sup> Bunting's Trav. p. 450. <sup>i</sup> Ibid. <sup>k</sup> Ibid.

<sup>l</sup> Hammond in Matt. xv. a.

Matt. xv. 10. ness of the hands, which were criminal.  
 Mar. vii. 14. He thus instructed the multitude to the  
                   disgust of the prejudiced Pharisees; and,  
                   at the request of Peter, more fully ex-  
                   plained himself in private to his disciples.

17. As he was going from thence into the  
 24. borders of Tyre and Sidon, he went into  
 Matt. xv. 12. a house to avoid the crowd. But a  
 15. heathen woman of Canaan<sup>m</sup>, or a Syro-  
 21. phenician, came to him, and intreated  
                   him for her young daughter, who was  
                   possessed with a devil: at first he seemed  
                   not to regard her, because she was not in  
 23. the covenant of grace; but upon her im-  
 Mar. vii. 27. portunity, and an extraordinary expression  
                   of her faith, he sent her home to her  
                   daughter with the assurance and benefit  
                   of a cure. ◇

31. He returned from the coast of Tyre  
                   and Sidon toward the sea of Galilee,  
 Matt. xv. 29. over the country of Decapolis<sup>n</sup>; and he  
 30. went and sat upon the top of a hill,  
                   where multitudes with various infirmities  
                   came to him, and were healed. Among

<sup>m</sup> Hammond in Matt. xv. f.

<sup>n</sup> The cities of Decapolis belonged to the province of Syria, and were much intermixed with the tetrarchies of the Herodian family. Josephus in Vit. Christ. p. 65.—Plini. Nat. Hist. lib. v. c. xvi.

the rest he cured one who was deaf and Mar. vii. 32.  
 had an impediment in his speech, whom 34.  
 he took aside, put his fingers into his ears, and touched his tongue with spittle. In compassion to the infirmities of mankind, and to teach us to commiserate the calamities of others, with a sigh and a word of authority he effected a perfect cure. Notwithstanding the caution given 36.  
 to the relieved person, he could not, from Matt. xv. 32.  
 the surprising instances of his power and Mar. viii. 1.  
 goodness, forbear to glorify the God of Israel. The multitude, to the number of four thousand, besides women and children, he fed with seven loaves and a few Matt. xv. 37.  
 small fishes; and there were seven baskets of fragments left to magnify the miracle.

From thence he went with his disciples 39.  
 by water to the coast of Magdala, in the Mar. viii. 10.  
 territory <sup>o</sup> or near the village of Dal- 11.  
 manutha <sup>p</sup>. The Pharisees and Saddu- Matt. xvi. 1.  
 cees, being dissatisfied <sup>q</sup> with the answer Luk. xii. 54.  
 which he before made to the same question, asked him for a sign from Heaven. From their sagacity to discern

<sup>o</sup> Blome's Hist. Chron. p. 208.

<sup>p</sup> Hammond in Mar. viii. 10.

<sup>q</sup> Hammond in Matt. vi. 1.

the event of the weather from the face of the sky and the earth, he exposed their ignorance in not discerning the times of the Messias from the miracles he wrought, and from the character given him by the

Luk. xii. 58. prophesets; that by receiving him they might make their peace with God, as a prudent man endeavours to do with his adversary. Much grieved at their perverseness and obstinacy<sup>r</sup>, he refused them

Matt. xvi. 4. any other sign than that of his resurrection, prefigured by Jonas. He then

Mar. viii. 12. 13. failed back to Bethsaida on the other side.

22. Matt. xvi. 6. In his passage he <sup>s</sup>warned them of the leaven of the Pharisees, and of Herod;

7. 8. but thinking that he meant to reprove them, because they had forgotten to take bread with them, and that they were not

Mar. viii. 14. to buy it of them, he upbraided their

16. want of faith; that having twice seen

17. and tasted of his miraculous power in

Luk. xii. 1. multiplying the loaves, they should be yet concerned about bread. They received it, however, as a caution against

Matt. xvi. 12. the false doctrines and hypocrisy of the Pharisees.

<sup>r</sup> Hamm. Mar. viii. 12. <sup>s</sup> Hamm. Matt. xvi. 6.

When he had landed at Bethsaida, a blind man was brought to him, whom he led out of the town, and, spitting upon his eyes, by degrees restored him to his perfect sight. But knowing the obstinacy and unworthiness of the people of the place, he sent him home, and forbade him to go into the town, or to tell any of the inhabitants what God had done for him.

26.

From thence he went forward to Jerusalem<sup>t</sup> to the Feast of Pentecost, which was on the second of June; and when it was ended he returned to Capernaum. Passing to the towns of Cæsarea-Philippi, after he had prayed with his disciples<sup>u</sup>, he asked them what opinion the world entertained of him. Though they said it was various and different, yet when he demanded their own sentiments, as an experiment of their faith, Peter, with his usual fervour, acknowledged him to be the Christ. Jesus then assured him he should be a singular honour to the church, and promised him the power of the keys; as he did afterwards to the twelve, and which he afterwards did on the day of

27.

Matt. xvi. 13.

Luk. ix. 18.

28.

Matt. xvi. 16.

18.

Mar. viii. 29.

29.

30.

<sup>t</sup> Bunting's Trav. p. 451.<sup>u</sup> Cave in Vit. Petr. 14.

Matt. xvi. 20. his resurrection. He forbade them, however, to publish that he was the Messias, to conceal his character, as well as, at other times, his cures. He then foretold Matt. xvi. 21. Mar. viii. 31. his death and resurrection, notwithstanding Matt. xvi. 23. 33. the dignity of his person ; and severely rebuked Peter for attempting to dissuade him from it. For though in him it was an error of reverence and love <sup>v</sup>, yet it seemed to have been suggested in opposition to the great design <sup>w</sup> for which Christ descended upon earth—the redemption of mankind by his death ; and because he betrayed some expectation of a temporal kingdom. To correct this mistaken notion he preached to them, and to the people whom he had called about him, the necessity and advantage of self-denial, if they would be his disciples. They were to prepare themselves for the exercise of his duty, after the example of a man going to build, or a king designing to make war, by considering the difficulties in which they will be involved ; lest their resolution fail in the conflict, and they lose both their labour and reward.

<sup>v</sup> Cave in Vit. Petr. p. 16.

<sup>w</sup> Hammond in Mar. viii. 33.

He assured them, at the same time, that Luk. ix. 27.  
there were some of them present who  
should witness the establishment of his Matt. xvi. 28.  
church, and demonstration of his power. Mar. ix. 1.  
This was fully verified in the destruction  
of Jerusalem \*.

Six days after this declaration <sup>y</sup>, as 2.  
Jesus was about to receive a specimen of Matt. xvii. 1.  
his future glory <sup>z</sup>, he took Peter, James, Luk. ix. 28.  
and John, his three favourite disciples,  
with him to Mount Tabor, a high hill  
not far from Nazareth. While he was  
praying, he was transfigured before them,  
his face shining as the sun, and his raiment  
white as the light. Moses and Elias, in  
their heavenly lustre, discoursed with him 29.  
concerning his passion; denoting how Mar. ix. 2.  
seasonable it is in our best, to think of Matt. xvii. 3.  
our worst condition. The sight of this 4.  
glory so transported the disciples, awak- 5.  
ened out of a trance or sleep <sup>a</sup>, that Peter, Mar. ix. 5.  
in great extacy of mind, addressed him- 7.  
self to Christ, and unadvisedly proposed Luk. ix. 53.  
that they might there fix their habitation. 35.  
At the same time a voice from a cloud  
confirmed the divinity and mission of

\* Hammond in Matt. xvi. 0.      <sup>y</sup> Ibid. in Luk. ix. 28.

<sup>z</sup> Cave in Vit. Petr. 16.      <sup>a</sup> Ibid. 17.

Luk. ix. 36.

Mar. ix. 9.

Matt. xvii. 9.

11.

13.

Mar. ix. 12.

14.

Matt. xvii. 14.

Luk. ix. 38.

39.

Matt. xvii. 15.

Mar. ix. 18.

29.

Matt. xvii. 20.

Luk. ix. 41.

Matt. xvii. 22.

Mar. ix. 30.

Luk. ix. 44.

Christ, and much amazed them till they were comforted and supported by their master. They looked up, and saw him alone. He then charged them not to discover what they had seen till after his resurrection; and explained to them concerning the coming of Elias, which they from hence understood was accomplished in John the Baptist.

On the next day he returned to the rest of his disciples, with whom the Scribes were disputing, and whom they were insulting. At the earnest request, and on the faith of the father, he cast out a dumb and deaf spirit from his only son, which troubled him from his infancy, at certain times of the moon, with the falling-sickness<sup>b</sup>. This evil spirit his other disciples could not dispossess; but, as he told them, it was through the want of proper means and sufficient faith<sup>c</sup>.

He passed from thence privately through Galilee, and in the way to Caphernaum he again reminded his disciples of his death and resurrection; to prepare them for his passion, and to wean them

<sup>b</sup> Hammond in Matt. xvii. c.

<sup>c</sup> Blome's Hist. Chron. p. 242.

from the thoughts of a secular kingdom. Their thoughts were still turned to worldly grandeur, disputing about precedence and superiority, until they arrived at Caper- Luk. ix. 46.  
 naum : when Jesus instructed them upon Matt. xviii. 1.  
 that subject by a lively emblem of a little Mar. ix. 33.  
 child, whom he called to him, and re-  
 commended that meekness of temper and  
 harmless disposition which is found in 37.  
 them ; and that whoever shall entertain Matt. xviii. 5.  
 or treat with kindness any one, as humble Luk. ix. 48.  
 and innocent as a little child, shall be re-  
 warded as if he had received and enter-  
 tained Christ himself. 49.

In the midst of this discourse, John in- Mar. ix. 38.  
 terrupted him and told him, that they for-  
 bad one (probably a disciple of John the  
 Baptist) to cast out devils in his name,  
 because he was not of their company.  
 But Jesus said that he ought not to be 39.  
 discouraged ; for he would not lightly Luk. ix. 50.  
 blaspheme his name who used it with  
 success to such purposes. Then, refum-  
 ing his former argument, he told them, Matt. x. 42.  
 that the least services done to a disciple Matt. xviii. 6.  
 should be remembered ; but that whoever Mar. ix. 41.  
 should offend, discourage<sup>d</sup>, or withdraw 42.  
 from his duty any sincere, well-disposed Luk. xvii. 1.

<sup>d</sup> Hammond in Matt. xi. c.

Matt. xviii. 8.

Mar. ix. 43.

49.

Luk. xv. 4.

8.

Matt. xviii. 12.

Luk. xv. 11.

Matt. xviii. 15.

17.

18.

21.

22.

23.

Luk. xvii. 3.

Matt. xviii. 35.

Matt. xvii. 24.

Christian should be punished: that whatever may ensnare ourselves or pervert others, though it were as dear and as useful to us as the principal members of our body, is most readily to be parted from, rather than expose us to irreversible condemnation. As a man is solicitous for a stray sheep, and a woman for a lost piece of silver, so is God unwilling that any should perish; but, from the example of the prodigal son, rejoices to receive the returning penitent. To this purpose he directed them, both by private admonition and public censure, to endeavour to reclaim their offending brother, and, in answer to Peter's question, exhorted them to forgive him upon his repentance, though the injury be ever so frequent: or as the king retracted his pardon of a large debt from his servant, because he was unmerciful to his fellow, so will God deal with them—deny that favour to the uncharitable which they themselves refuse to others.

While he was at Capernaum, and in Peter's house, the tax-gatherers demanded of Peter the tribute that every Jew<sup>e</sup>, above twenty years of age, paid<sup>f</sup> annually

<sup>e</sup> Hamm. Matt. xvii. c. <sup>f</sup> Cave in Vit. Petr. p. 17.

to the use of the temple—in value of money about fifteen pence. After shewing to Peter his exemption, Jesus ordered him to pay it rather than give offence; and he should be enabled to do it by going to the lake, and catching a fish, which should contain as much money in its mouth as would be sufficient for both their offerings. The Feast of Tabernacles approaching, Jesus refused to go to Jerusalem in company with his relations, who ambitiously urged him that he might there display his power. But he went from Galilee, where he had been some time, privately, that he might not rouse the jealousy of his enemies, and expose himself to the malice of the Jews, who conspired against his life.

In his journey to Jerusalem, he sent James and John before him to a village of the Samaritans to provide some accommodations for him; but the people, perceiving that he was going to Jerusalem, refused to entertain him, from that professed aversion<sup>s</sup> each nation had to the other. The two zealous messengers were angry, and pressed their master to chastise

\* Nelson's Feasts, p. 358.

2 Kin. i. 10. their insolence by fire from Heaven ; after  
 Luk. ix. 55. the example of Elias, formerly near that  
 56. place. But he reproved the fierceness of  
 their spirit, because it was inconsistent  
 with the mild temper of the Gospel.  
 57. He then left them, and retired to another village<sup>b</sup>. He reproved many in the  
 59. way, who, upon ceremonious conditions,  
 Matt. viii. 19. offered to follow him ; intimating, that  
 good purposes are to be diligently and  
 readily prosecuted, that they may not be  
 diverted by the formalities or affairs of  
 Luk. x. 1. the world. In this journey also seventy  
 other of his disciples<sup>i</sup>, answerable to the  
 Numb. xi. 16. number chosen by Moses for his assistance,  
 Luk. x. 2. were taken into his service, and sent two and two, on the same complaint  
 about the same season, with the same instructions and miraculous powers as he  
 had before given the twelve. But their commission was restrained to those particular places which he himself intended to visit, to prepare the minds of men for the reception of him and his doctrine.

<sup>b</sup> Hammend in Luk. ix. 56.

<sup>i</sup> Blome's Hist. Chron. 89. For the names of the seventy, vid. Philip. Berg. Suppl. Chron. p. 265.

Because he did not immediately shew himself after his arrival at Jerusalem, disputes arose among the people concerning him. But about the middle of the <sup>Joh. vii. 14.</sup> feast he appeared publicly in the temple, and upbraided them with their perverse opposition and contempt of him; and on the last and great day of the solemnity<sup>k</sup>, the fifteenth of October, he invited them to the belief of his doctrine by the promise of the Holy Ghost. The Pharisees, having heard this, with the chief<sup>l</sup> priests they sent officers to take him; but they were so amazed at his doctrine, that they returned without molesting him. To allay the violence of their rage, Nicodemus interposed in the Sanhedrim, and is therefore suspected of being a favourer of Jesus.

37.

45.

50.

Withdrawing at night to the Mount of <sup>Joh. xiii. 1.</sup> Olives, and lodging in Bethany—probably

<sup>k</sup> Bunting's Trav. p. 452.

<sup>l</sup> Twenty-four families springing from the two sons of Aaron, between whom the office of priest was divided by David (1 Chron. 24.), and each appointed by weekly rotation to perform the office of the sanctuary; the chief or head of each family was termed a chief priest. From whence we so often read of the meetings and consultations of the chief priests; for they were all members of the Sanhedrim. Godwin Judg. Antiq. p. 18.—Hammond in Act. iv. a.

Joh. viii. 2. at the house of Lazarus—he returned early the next morning into the temple, and taught the people. The Scribes and Pharisees, intending either to impeach his justice or his mercy, brought to him a woman taken in the act of adultery. But after apparent negligence, he appealed to their own consciences as guilty of crimes equally heinous<sup>m</sup>. The self-condemned accusers gradually withdrew from his presence; and though he here declined the office of a judge, (as at another time in the case of the quarrelsome brothers,) yet he sent her away not without a monitory reprimand. When in the treasury, he proceeded to instruct the people, and explained the nature of his doctrine. At which the Pharisees objected; but he confirmed it by the concurring testimony of his Father, by whom he was sent into the world. As many were satisfied with this explanation, he proceeded to declare to the unbelieving Jews<sup>n</sup>, that both in honour and time he was before Abraham, their boasted father, to whom they were unlike, because of their wickedness. They were enraged at this reflection, and

Luk. xii. 13.  
Joh. viii. 11.

<sup>m</sup> Hammond in Joh. viii. 9.      <sup>n</sup> Ibid. 33.

took

took up stones to cast at him as a blasphemer; but he retreated, with the divine assistance, unhurt<sup>o</sup>. Observing a man, Joh. ix. 1. who was born blind, sitting down near the temple intreating charity<sup>p</sup>, some of his disciples asked him, whether it was for his own or for the sins of his parents, that he suffered this misfortune. He told them, (as in the case of the Galileans,) that temporal evils are not always the effect and evidence of extraordinary crimes. He then with clay, tempered with spittle, and spread upon the eyes of the blind man, sent him to wash in the pool of Siloam. Not that Siloam had more a natural virtue to cure blindness 2 Kin. v. than Jordan to cure leprosy, or salt to 2 Kin. ii. 21. correct the waters of Jericho; but he who gave the orders made the impression, and, like other sacred rites, it derived its efficacy from the divine institution. After Joh. ix. 7. doing as he was commanded, he returned with the restoration of his sight. But because this miracle was performed upon the Sabbath-day, the Sanhedrim were offended; and as soon as they had exa- 14. 34.

<sup>o</sup> Clagget's Paraph. Joh. viii. 59.

<sup>p</sup> Thus also in Act. iii. 2.

Joh. ix. 41.

mined the man, they excommunicated him. Jesus however afterwards met him, and, upon the confession of his faith, received him into the number of his disciples, and reproved the sinful obstinacy of the Pharisees.

Luk. x. 17.

18.

20.

25.

30.

38.

When the seventy were now returned to him at Jerusalem, rejoiced at the success of their mission, he told them that Satan was dispossessed of his power, and nothing else could hurt them; and directed them rather to rejoice in their title to eternal life. A certain lawyer impatiently asked him, how he could attain this eternal life. He referred him to the duties of the law, comprehended in our love to God and our neighbour; and, by the parable of the good Samaritan relieving the distressed Jew, taught him to esteem every man, of whatever country or condition, his neighbour.

In departing from thence to Bethany he was entertained by Martha<sup>q</sup>, who was busy in providing for her guests, and required her younger sister Mary's assistance. But Mary was attentive to the instruction of Christ; and he reproved her

<sup>q</sup> The eldest sister of Lazarus and Mary.

too great solicitude in secular concerns, (which he had forbidden in his sermon on Luk. x. 42. the mount,) and commended Mary for the more prudent care of her soul.

Aster his return to Galilee, and he had Luk. xi. 1. been employed in prayer, desired by one of his disciples who wanted a form of prayer, (as John the Baptist had given his prayer,) he prescribed them in their solemn addresses that comprehensive form of words called the Lord's Prayer, which, upon a former occasion, he had recommended only as a pattern in his sermon on the mount. And from a similitude of the importunity of a friend, he incited them to earnestness and fervency in their devotions, as a proper method to prevail with their Father in Heaven to supply their wants; who is himself more inclined than our earthly parents to give good gifts to his children. 5.

Being desired by one of the company Luk. xii. 13. to divide the inheritance between him and his quarrelsome brother, he declined to interfere, having no authority to determine either in civil or capital cases. But from this quarrel he took occasion to caution them against covetousness; the folly 13. 15.

Luk. xii. 16. folly of which he exposed by the parable  
of a rich man who wished to enlarge his  
barns that they might contain the in-  
crease of his stock, when on that night  
he was to die. So unwise, says he, is  
21. " every one who lays up treasure for  
" himself, and is not rich towards God;"  
22. who studies only to augment, not to do  
good with his wealth; and, as on other  
occasions, he censured an over-anxious  
care for the things of this world. He  
Luk. xii. 31. then exhorted them to be always ready  
35. for his coming, like faithful and diligent  
36. servants who expect the return of their  
39. lord; or as a man would be when he is  
41. apprehensive of a thief. To the question  
Matt. xxiv. 43. of Peter, whether this caution was to his  
45. apostles only or to all his disciples, Jesus  
told them they were stewards in the  
household of God, and were therefore  
principally concerned; yet that every  
Christian will be rewarded in proportion  
48. to his diligence and improvement. But  
Luk. xiii. 45. if any one shall abuse his trust by pride,  
cruelty, or intemperance, he will be sur-  
prised in his false security, and finally  
punished. When he was told of the  
Luk. xiii. 1. unhappy fate of certain Galileans, per-  
sons

sons<sup>1</sup> of the faction of Judas<sup>2</sup> Gaulonita, who denied the authority of the Roman emperor, whom Pilate had molested at their devotion, and mingled their blood with their sacrifices, from whence some concluded them to be the greatest sinners, he suggested the uncharitableness of so severe an inference, and exhorted every one to a speedy repentance; otherwise they will perish by Luk. xiii. 3,  
 as certain, and perhaps a more terrible calamity, than befel the Galileans, or even those on whom the tower of Siloe fell. He enforced this doctrine by a parable of the unprofitable fig tree, which the planter at first carefully nursed; but if it answered neither his labour nor

6.

<sup>1</sup> Hammond in Luk. xiii. 1.

<sup>2</sup> This is the person alluded to by Gamaliel (Act. v. 37.), who, when Augustus Cæsar sent Cyrenius to make a second taxation of the Jews upon the deposition of Archelaus, set up for the champion of popular liberty, telling the people that tribute was a mark of servitude, and that they ought to acknowledge no power but that of God. This excited a rebellion, which terminated in the misery and ruin of their country. (Joseph. Antiq. Jud. l. xviii. c. i.) But notwithstanding the Jews generally inclined to this doctrine, and many of them publicly avowed it, disowning the Roman authority, the Galileans, for their factious obstinacy, were, by the order of Pilate, slain at their devotions. Luk. xiii. 1.—Hammond in Act. v. h.—Godwin Antiq. Jud. p. 59.

his

Matt. xxi. 19. his patience, and still proved unfruitful,  
*Cut it down*, says he; *why encumbers it the ground?*

Luk. xiii. 10.

14.

On the Sabbath day in the synagogue he cured a woman who had been oppressed with an infirmity for eighteen years; at which, as a breach of the Sabbath, the ruler of the synagogue was offended. Jesus rebuked his hypocrisy; and from their compassion for their own cattle, he argued the propriety of works of mercy on the Sabbath-day.

22.

As he travelled from town to town toward Jerusalem he taught his disciples.

23.

And on the way, in answer to a curious question concerning the number of those

24.

who should be saved, he instructed them that much earnestness and care were re-

26.

quisite to secure their salvation; that outward privileges, without a life of piety, would not secure them future happiness;

29.

and that the obedient Gentiles should be admitted to the divine favour before the perverse Jews. To divert this discourse,

31.

which offended many of them, some of the Pharisees suggested to him the danger to which he was exposed from Herod;

32.

by which they designed to fright him out

of Galilee within his jurisdiction. But he despised those fears; for it was not Luk. xiii. 34. that a prophet should perish out of Jerusalem; and then, as at several other times, lamented the approaching fate of that bloody city.

On the Sabbath-day he was invited to Luk. xiv. 1. dinner at the house of one of the chief Pharisees, and there cured a man of the dropsy. Because they contended for precedence at the table, he reproved their pride, and recommended humility; and taught them to regard rather the poor than the rich in their entertainments. One who was at the table, pleased with this discourse, said, "It was indeed much 12. " happier to be feasted or rewarded by "God than by man." But Jesus said<sup>t</sup>, "Ye Jews, to whom this happiness was first offered, have made yourselves, by 15. " your obstinacy, unworthy of it; and it will therefore be bestowed on the Gen- 16. " tiles." Thus the king in the parable, Matt. xxii. 2. who, when he had made a great marriage-supper, and invited many of his friends and acquaintances to partake of t, on some frivolous excuse, they not 6.

<sup>t</sup> Hammond in Luk. xiv. 16.

only

Luk. xiv. 18.

23.

Matt. xxiii. 11.

Luk. xvi. 1.

only refused to come, but abused his servants. He became angry, and sent and invited, and even compelled other guests. The same will be the case with the Jews, who, preferring their "worldly advantages before the offer of grace first made to them, will be rejected and punished; while the Gentiles, by the preaching and conduct of the apostles, will be brought to the belief, and share the rewards of the Gospel: though upon them also who want the wedding garment of holiness, and who continue in sin under the Christian profession, most sad and direful vengeance will be taken. Having thus reproved the Pharisees for their pride and perverseness, he proceeded to explain to his disciples the true use of riches; and, by the simile of the unjust steward, he exhorted them to be as wise and industrious in the distribution of their wealth, to increase their treasure and reward in Heaven, as worldly-minded men are to improve their present fortune and interest, and not to be exceeded in zeal, prudence, and application, by other managers of this mammon of unrighteousness.

\* Hammond in Luk. xiv. 16.

nefs.

ness. The covetous Pharisees scoffed at Luk. xvi. 14. this doctrine: to shew therefore the still greater danger of uncharitableness and a voluptuous life, he delivered to them the parable of the rich man and Lazarus, in which the good things of this world being misapplied, tend only to make us more miserable in the next.

19.

From thence he went to Jerusalem to Joh. x. 22. the Feast of Dedication<sup>v</sup>, which he attended; to teach us to conform, not only to divine institutions, but to human appointments, when they have a tendency to promote religion<sup>w</sup>. Under the similitude of the good Shepherd and the Sheep, he reproved the pride and covetousness of the Scribes and Pharisees, who, whilst they pretended to instruct

<sup>v</sup> The Feast of Dedication was an annual festival of human institution, appointed by Judas Maccabeus, in commemoration of the new consecration of the altar, after it had been profaned by Antiochus. (1 Macc. iv. 59.) It was observed for eight days from the twenty-fifth day of the month Casten, which is the same as November the twenty-fourth. (Hammond in Joh. x. 22.) Godwin places it in December. (Antiq. Jud. p. 138.) There was a solemn dedication of the temple by Solomon (1 Kin. viii.); and also when it was rebuilt after the captivity (Ezr. vi.); but of these there was no annual commemoration.

<sup>w</sup> Nelson's Feasts, p. 68.

Joh. x. 11.

the people in the way to salvation, sought principally to enrich and magnify themselves. He said he was the good Shepherd who had a sincere care for his flock, and was ready to lay down his life for their benefit and security: that he was the door—the way to Heaven; and that, through belief in him, every one, whether Jew or Gentile, should be placed in a state of salvation. In answer to the question, whether he was the Christ or not, put to him by some of the Jews as he walked in the temple in Solomon's porch, he declared himself the Messias, and of one and the same essence with the Father. So enraged were they at this confession, that they were about to stone him for a blasphemer<sup>x</sup>; but he appealed to his miracles, and softened the expression. They were however not appeased, and <sup>y</sup> would carry him before the Sanhedrim; but he went out, and escaped from their violence.

Matt. xix. 1.

He proceeded to Bethabara beyond Jordan, where many resorted to him both for cure and for instruction. Here he tarried some weeks, and represented to

<sup>x</sup> Joh. viii. 59.      <sup>y</sup> Hammond in Joh. x. 39.

the Pharisees the unreasonableness of Matt. xix. 11.  
divorce. He shewed his disciples the Mar. x. 1.  
danger of living in an unmarried state,  
unless they were disabled from marriage  
by Nature, or unlawful violence, or had  
the peculiar gift of continence. He re- Matt. xix. 13.  
ceived little children with his blessing<sup>z</sup>,  
and reproved his disciples for forbidding Luk. xviii. 15.  
them to be brought to him; and he re-  
commended to all the meekness and sim-  
plicity of their temper.

While Jesus was in that country be- Joh. xi. 1.  
yond Jordan, he received a message from  
Mary<sup>a</sup> that his beloved Lazarus was sick;  
whom yet, for his own greater glory, and  
the fuller conviction of others, he suf- 6.  
fered to languish and die. Here he re-  
mained two days longer, and then men-  
tioned his design of going into Judea;  
and contrary to the opinion of all his dis-  
ciples, except Thomas, he went forward  
toward Bethany.

<sup>z</sup> Hammond in Matt. xix. 15.

<sup>a</sup> The sister of Lazarus and Martha, whom Christ com-  
mended for her diligent attention to his doctrine, and who  
fix days before the last Passover anointed his feet, which  
he much approved. She is said by some to be the same  
with Mary Magdalene. J. Edwards' Disc. of Script.  
vol. ii. p. 325.

## C H A P. V.

*The fourth Year of our Lord's Ministry,  
to the Passion Week.*

Matt. xix. 16.  
Mar. x. 17.  
Luk. xviii. 18.

23.  
Matt. xix. 22.  
Mar. x. 22.

23.  
Matt. xix. 23.  
Luk. xviii. 24.

28.

JESUS<sup>a</sup>, in his way to Bethany, resolved the question of an inquisitive young nobleman, how he might attain eternal life; who, glorying in his exact observance of the law, was yet unwilling to leave his estate, that he might arrive at the perfection of a Christian<sup>b</sup>. Upon this incident, Jesus took an opportunity to inveigh against trust in riches, and explained, by the simile of the impossibility of a camel passing through the eye of a needle, the great difficulty of such rich men entering into the kingdom of Heaven.

Peter, taking notice that they had forsaken all for his sake, he assured them that such people should not lose by his service; but that, whoever should on that account forego the comforts<sup>c</sup> or possessions of this life, there should be an hun-

<sup>a</sup> Bunting's Trav. p. 472.

<sup>b</sup> Hammond in Matt. xix. b.

<sup>c</sup> Hammond in 2 Pet. iii. c.

dred fold added to him, if it prove advantageous or consistent<sup>a</sup> with the state to which he is called ; and be also certain of immortal life, where every one of the faithful servants of God shall be Luk. xviii. 30. rewarded, not according to the time of Matt. xix. 30. their call, but according to their sincerity, Mar. x. 31. prudence, and zeal in his service : like the householder who, at different hours of the day, hired labourers into his vine- Matt. xx. 1. yard with equal wages, supplying the want of an early call (as St. Paul did, 1 Cor. xv. 10.) by double diligence and more abundant labour<sup>b</sup>.

Arriving at Bethany, he found Lazarus Joh. xi. 17. had been dead four days, and laid in his grave, which was covered with a stone ; circumstances which render the miracle still more illustrious. Condoling then with the disconsolate sisters (recommending thereby the tenderness of natural affection, and justifying our sorrow for the loss of friends) in the presence of many of the Jews, who came to comfort Martha and Mary upon their brother's death, and lifting up his eyes to Heaven, with the voice of 41.

<sup>a</sup> Cave in Vit. Petr. p. 18.

<sup>b</sup> Hammond in Matt. xxx. b.

Omnipotence, he called him from his sepulchre, though bound hand and foot with the cloaths of the grave. This miracle gained many to the faith, and incensed others; and the Pharisees hearing of it, with the chief priests, called a council, and, upon the prophetic advice of their high priest<sup>f</sup> Caiaphas, resolved to put him to death. Upon which he retired to a city near the wildernes, called Ephraim, and there remained some time with his disciples.

The Jewish Passover was now approaching, and he took a circuit<sup>g</sup> through the midst of Samaria and Galilee, and went up to Jerusalem. In a certain village there met him ten lepers, who, with united voices, begged the mercy of a cure. As a trial therefore of their faith, and as a proof of the cure, he sent them

<sup>f</sup> This office was at first entailed by the divine appointment on the eldest of Aaron's family by hereditary succession, and thus continued for many years. But the country submitting to the Roman yoke, this ordinance was then changed; and not only the lineal descendant of Aaron not allowed to succeed, but others nominated at the pleasure of the Roman governor, and removed or continued at his will. (Hammond in Luk. iii. c.) Whoever had once borne this office was ever afterwards styled high priest.

<sup>g</sup> Wells' Harmony, p. 58.

to the priests for their testimony. But Luk. xvii. 15.  
 one of them on the way finding himself  
 healed, returned and glorified God; as  
 the others also were, although they had  
 not so much gratitude. This person  
 being a Samaritan, Jesus reproved the  
 pride and obstinacy of the Jews, (of  
 which fact the others were supposed to  
 be,) because they had not so grateful a  
 sense of the mercy of God as this stranger  
 to the covenant of grace: for the Samari-  
 itans were thus esteemed by the Jews<sup>b</sup>.

The Pharisees demanded of him when  
 the kingdom of God should come? He  
 answered them, that the time of his  
 vengeance will come on them suddenly,  
 as the flood on the old world, and the  
 destruction on Sodom; and that none  
 should escape by any base compliance or  
 worldly prudence, but such as Noah and  
 Lot, the true and faithful servants of  
 God. He proceeded to instruct them in Matt. xxiv. 37.  
 the duty of prayer: directing them to Luk. xviii. 1.  
 earnestness and assiduity, from the exam-  
 ple of the unjust judge and importunate  
 widow; and to an humble and contrite

18.

20.

26.

28.

9.

<sup>b</sup> Hammond in Luk. xvii. 18.

Luk. xviii. 31. frame of mind, from the instance of the Pharisee and the publican<sup>i</sup>.

Matt. xx. 17.

Mar. x. 32.

Matt. xx. 20.

Mar. x. 35.

41.

As he was going to Jerusalem to the Passover he took the twelve aside, and to prepare them for his sufferings, he foretold to them, as he had several times before intimated, what should happen to him. But they yet flattered themselves with the temporal reign of the Messiah<sup>k</sup>. He reprimanded the ambitious request of the two sons of Zebedee<sup>l</sup> for the chief places of dignity in his kingdom, although it was made<sup>m</sup> in a modest and respectful manner by their mother<sup>n</sup> Salome,

<sup>i</sup> Toll-gatherers to the Romans; collectors of those taxes which the Romans imposed upon the Jews in token of their subjection. These men, though of honourable repute among the Romans (Cave in Vit. Matt. p. 180.), were odious to the Jews (Hammond in Matt. ix. c.); not only for their covetousness and exactation, but from the nature of their office, because it was a perpetual instance of the slavery of the Jews. Nelson's Feasts, p. 375.

<sup>k</sup> Vid. Justin Martyr's Dialogue with Trypho, p. 153. &c.—Bull's Harmonia Apostolica, pars posterior, ch. xv, &c.

<sup>l</sup> Hammond in Matt. x. 35.—Luk. vii. a.

<sup>m</sup> Cave in Vit. Jac. 147.

<sup>n</sup> The wife of Zebedee, and supposed to be the daughter of Alpheus. She was one of the women who stood by the cross.

a cousin-german<sup>o</sup> of the Virgin Mary ; and reduced the other ten, who were offended, from his own example, to humility and condescension, and promised them a share in the government of the church for adhering to him.

As they went from Jericho he cured two blind beggars, one of which was Bartimæus, who importunately cried after him, and who became his disciple.

Near to Jericho lived Zaccheus, a rich and principal publican, who, desirous to see Jesus, climbed into a Sycamore tree out of the crowd. There Jesus saw him, and invited himself to his house. Zaccheus hastened down, went to him, and joyfully received him ; and, upon his repentance, was accepted as a disciple. His curiosity made way for his conversion ; and, from an exactor, he became an example of righteousness.

Being arrived near to Jerusalem, (that they might be undeceived in their expectations of assuming a temporal kingdom,) by the similitude of a certain nobleman who went into a foreign kingdom, and who distributed among his servants a

<sup>o</sup> Nelson's Feasts, p. 356.

Luk. xix. 15. stock with which they might traffic during his absence, whom he rewarded on his return according to the advantages each had made, he represented to them, that he was about to receive his kingdom in Heaven; and as he had entrusted his servants with several gifts and graces to be employed to the glory of God, so he would reward them at the last day according to their several improvements, and punish the negligent and slothful. To the same purpose he also delivered his parable of the talents.

## C H A P. VI.

*The Passion Week until our Lord's Apprehension.*

Joh. xii. 1.

Six days before the Passover Jesus arrived at Bethany, and on the Sabbath supped with Lazarus, where Martha, the sister of Lazarus, served; while Mary<sup>a</sup>, the other sister, brought a box of ointment of very costly spikenard, and anoint-

<sup>a</sup> Hammond in Luk. vii. b.

ed his feet. Judas Iscariot <sup>b</sup> seemed to be Joh. xii. 4.  
concerned at such an expence, concealing his covetousness under pretence of charity. Jesus reproved him, and commended Mary, because she had done a good and seasonable work in anointing him for his burial. Here the house was thronged with people, whose curiosity had drawn them as much to see Lazarus as Jesus; and because he had caused many to become the disciples of Jesus, the chief priests consulted to put him also to death.

7.

9.

10.

12.

On the next day he went from Bethany Matt. xxi. 1.  
to Jerusalem. But as he was on the Mar. xi. 1.  
road, he sent two of his disciples <sup>c</sup>—probably Peter and John—into the opposite Luk. xix. 29.  
village to bring an ass tied there with a colt: on which colt <sup>d</sup>, with the joyful acclamations of the multitude, carrying Matt. xxi. 9.  
palms in their hands, and spreading their cloaths in the way, he made his triumphal entry into Jerusalem; in accomplishment Mar. xi. 9.  
of the prophecy <sup>e</sup>, but to the great Joh. xii. 13.  
discontent of the Pharisees. 17.

37.

35.

8.

Mar. xi. 9.

7.

Joh. xii. 13.

17.

<sup>b</sup> Hamm. Matt. xxvi. 14.—Nelson's Feasts, p. 156.

<sup>c</sup> Cave in Vit. Petr. 19.

<sup>d</sup> Hammond in Matt. xxi. 7.

<sup>e</sup> Zach. ix. 9.

When he came near to the city he wept over it, from a sense of its speedy and terrible fate. He then went into the temple, where he cured the blind and the lame; the children crying, "Hosanna to the son of David." But the chief priest and scribes resented this popular applause.

At this time certain proselyte Greeks were desirous to see and converse<sup>f</sup> with him, and applied to Philip, who, with Andrew, introduced them to their master; who took occasion to tell them, that the time was come when the Son of Man should be manifested, not to the Jews only, but also to the Gentiles: that, as a grain of corn, which dies in the ground, brings forth much increase, so by his death (which thought struck horror into his mind as man, and extorted from him a prayer similar to that in the garden) he should obtain many disciples, who must expect to share his sufferings, and follow his example to partake of his glory. A voice then came from Heaven as he finished: the people said it was thunder. But he told them it was for their conviction, and suggested to them the end and

<sup>f</sup> Jansenii Comm. p. 775.

manner

manner of his death; and because his time was short, he pressed them to embrace the present opportunity of learning his doctrines. He then withdrew from them; and, to prevent jealousy, returned in the evening with the twelve to Bethany.

The next morning, as he was returning from Bethany, and being hungry, he cursed the fig-tree; on which there was no fruit, because of the unseasonableness of the year<sup>b</sup>: an emblem of his severity to unfruitful professors. As soon as he reached the city, he went into the temple, and drove out all the profaners of it; beginning and ending his ministry in purifying the temple: to inspire us with a holy zeal for the honour of God's house, and that it should be our first and last concern to appropriate the church to the sacred offices of religion. At this instance of ecclesiastical authority the chief priests and scribes were offended, and consulted to destroy him. But in the evening he left the city, and went again to Bethany.

<sup>b</sup> Hammond in Mar. xi. 2.

Mar. xi. 20. As they were returning to <sup>h</sup> Jerusalem  
 Matt. xxi. 20. the next morning, Peter observed to  
 21. Jesus, that the fig-tree was withered;  
 Luk. xvii. 6. who, as on a former occasion<sup>i</sup>, magnified  
                   the efficacy of faith, and urged the ne-  
                   cessity of prayer and forgiveness, and the  
 Mar. xi. 23. use of other means as their duty, like  
 24. hired servants, to perform. After he  
 25. entered Jerusalem he walked into the  
 Matt. xxi. 22. temple, and the Sanhedrim demanded by  
 23. what authority he taught and performed  
 Mar. xi. 27. such things. He evaded the answer by a  
 Luk. xvii. 7. contrary question concerning the baptism  
 Luk. xx. 1. of John, which they refused to answer,  
         4. and he also refused to satisfy them; and  
 Matt. xxi. 25. by the parable of the man who had two  
 Mar. xi. 30. sons, whom he sent into his vineyard,  
 Matt. xxi. 28. he shewed the reception of the Gentiles  
         33. upon their repentance. By the parable  
                   of the householder, who let out his vine-  
 Mar. xii. 1. yard to ungrateful husbandmen, he re-  
 Luk. xx. 9. presented the rejection of the Jews for  
         19. their obstinacy and perverseness; and  
         20. confirmed both in the parable of the  
 Matt. xxiii. 2. marriage feast. The Pharisees, being  
 Matt. xxi. 45. much displeased with him, sent privately  
 Matt. xxii. 15. some of their own sect and some Herodians  
 Mar. xii. 12. to Hammond in Matt. xxi. 20.      <sup>i</sup> Matt. xvii. 20. P. 53.  
 14

k  
 1  
 whose  
 name  
 would  
 Hence  
 of the  
 the o  
 morals

dians, under pretence of respect, with an Mar. xii. 13.  
 ensnaring question concerning the pay- 17.  
 ment of tribute to Cæsar: the <sup>k</sup> Pharisees Matt. xxii. 21.  
 unwillingly, but the Herodians readily 18.  
 acknowledged such a right. He avoided 23.  
 the stratagem by a cautious answer. He Luk. 20. 25.  
 then confuted the Sadducees<sup>l</sup>, who, from 27.  
 the instance of a woman who had suc- 37.  
 cessively seven brethren for her husband, Matt. xxii. 31.  
 argued against the resurrection; he de-  
 clared their error, and confirmed that 34.  
 doctrine. He then explained to one of Mar. xii. 26.  
 the Pharisees, who was a lawyer, con- 28.  
 cerning the chief commandment, and  
 perplexed the rest with a question con- 35.  
 cerning the descent of Christ. He ad- Luk. xx. 41.  
 monished the people to obey all lawful Matt. xxii. 42.  
 commands of the Scribes and Pharisees; Matt. xxiii. 3.  
 but he cautioned them against their ex- 8.  
 ample, whose pride and hypocrisy he re- 13.

<sup>k</sup> Hammond in Mar. xii. 13.

<sup>l</sup> These were an heretical sect among the Jews,  
 whose founder was Sadoc; from whom they derived their  
 name. They were a kind of virtuosi in religion, and  
 would believe no more than they could comprehend.  
 Hence they denied the being of angels, and the doctrine  
 of the resurrection, with the rewards and punishments of  
 the other life. (Godwin Antiq. Jud. p. 46.) Their  
 morals were as loose as their principles. Cave in Appar.

Matt. xxiii. 34. proved, and therefore denounced eight  
 37. woes against them. He reproached Jeru-  
 Mar. xii. 38. salem with its cruelty and incredulity, of  
 Luk. xx. 46. whose welfare he had been as tender as a  
 Luk. xi. 42. hen of her chickens, and lamented its  
 49. approaching ruin. As he sat with his  
 Luk. xiii. 34. disciples in the temple, opposite the trea-  
 Luk. xxi. 1. sury, he was pleased to observe the people  
 Mar. xii. 41. making their voluntary offerings for pious  
 43. and charitable uses<sup>m</sup>; and magnified the  
 Luk. xxi. 3. charity of a poor widow, casting two  
 mites into the treasury, because it was an  
 offering of all she had.

Matt. xxiv. 1. As he went out of the temple in the  
 Mar. xiii. 1. afternoon to go to the <sup>n</sup> Mount of Olives,  
 Luk. xxi. 5. one of his disciples, with much admira-  
 7. tion, observed to him the magnificence of  
 Matt. xxiv. 3. that structure; the entire ruin of which  
 Mar. xiii. 3. Jesus now foretold. The time, and the  
 signs of this destruction, were inquired  
 of him by the two pair of brethren as he  
 sat upon the mount, probably in the  
 garden of Gethsemane; he gave them  
 28. a dreadful account of the forerunners of  
 Matt. xxiv. 32. that vengeance, which, when they occur,  
 they may as assuredly conclude its ruin

<sup>m</sup> Hammond in Mar. xii. 41.

<sup>n</sup> Bunting's Trav. 474.

is nigh, as of the approaching summer Luk. xxii. 29.  
 from the budding fig-tree. He added a  
 description of his last coming to judg- Luk. xvii. 26.  
 ment, of which the destruction of Jeru- 28.  
 salem was to be a lively type. That it  
 would come unexpectedly, like the de- Matt. xxiv. 37.  
 luge on the old world, the destruction on  
 Sodom, and like a thief in the night; 43.  
 that it would be uncertain, as the return 45.  
 of a man on a far journey. He then 48.  
 advised all to be faithful and obedient to  
 their duty, not to indulge themselves in Mar. xiii. 34.  
 any excess, but to be watchful in prayer, Luk. xxi. 34.  
 that they may not be unprepared to re- 36.  
 ceive him; like the five imprudent vir- Matt. xxv. 12.  
 gins who procured no oil for their lamps, 10.  
 and were therefore excluded from the  
 marriage, when the more provident were  
 admitted. And, by a like parable of a  
 man who intrusted his servants with  
 several talents to be employed during his  
 absence, he again directed to an improve- 29.  
 ment of our graces, which he will reward  
 in proportion to our care and industry.

Early in the morning on \* Wednesday Matt. xxvi. 2.  
 in the Passion Week, he returned from Mar. xiv. 1.  
 the Mount<sup>p</sup> of Olives to Jerusalem; and Luk. xxii. 1.

\* Hamm. Mar. xiv. 1.

<sup>p</sup> Bunting's Trav. 474.

as he taught in the temple, he reminded his disciples that the Passover was in two days, and that then he should be betrayed and crucified. At this time the Sanhedrim met at the palace of Caiaphas, the high priest, and consulted to take him by craft, and put him to death. At night he went to Bethany, and being in the house of Simon, the leper (whom he had, perhaps, healed of that malady), as he sat at meat, a <sup>q</sup> woman came with an alabaster box of ointment of very precious spikenard, and poured it on his head; at which (as was thought) needless profusion some were indignant. But he commended the woman for what she had done, as preparatory to his burial; and ordered a perpetual memorial of her charity. Judas Iscariot <sup>r</sup> was, in particular offended; and, incited by the covetousness of his temper <sup>s</sup>, went to the chief priests, and agreed for thirty pieces of silver to betray him <sup>t</sup>.

<sup>q</sup> This circumstance may be the same with that mentioned in Joh. xii. 1.

<sup>r</sup> Hammond in Matt. xxvi. 14.

<sup>s</sup> Nelson's Feasts, p. 156.

<sup>t</sup> In value of our money 3l. 15s.—Hammond Matt. xxvi. d.

On Thursday evening<sup>u</sup>, the beginning Matt. xxvi. 17.  
 of the Paschal day, which was the day Mar. xiv. 12.  
 of the preparation<sup>v</sup> of the Feast of Un- Luk. xxii. 7.  
 leavened Bread, he sent Peter and John  
 into the city to appropriate a room, and Mar. xiv. 17.  
 prepare for him the Passover. On that 18.  
 night he left Bethany with the rest of Matt. xxvi. 20.  
 the twelve<sup>w</sup>, and between six and seven Luk. xxii. 14.  
 o'clock, in the house<sup>x</sup> of John<sup>y</sup>, sur-  
 named Mark, celebrated with them this 19.  
 commemorative feast: at the end of which Matt. xxvi. 26.  
 he instituted the sacrament of his last  
 supper; as a perpetual memorial of his Mar. xiv. 22.  
 love in his death and sufferings for the 26.  
 redemption of mankind. Having sung  
 an hymn, they went to the Mount of Matt. xxvi. 30.  
 Olives; but before they finished the cere- Joh. xiii. 4.  
 mony—that he might leave his disciples  
 an example of humility and charity to each  
 other—in love and condescension he 6.

<sup>u</sup> Hammond in Mar. xiv. 12.

<sup>v</sup> Parasceve, or the Preparation, was in use among the Jews as a common name for Friday.

<sup>w</sup> Bunting's Trav. p. 474.

<sup>x</sup> Cave in Vit. Barn. 35.

<sup>y</sup> He was sister's son to Barnabas (Col. iv. 10.), and also his companion (Acts xv. 39.), at whose house was the Coenaculum, where our Saviour eat his last Passover, and where the apostles afterwards assembled upon all occasions. Cave in Vit. Barn.—Acts xii. 12.

Joh. xiii. 8. washed their feet. Peter murmured at this debasement of his master; but Jesus insisted in the necessity of this ceremony, as emblematical of that purity so necessary for every disciple. After he returned  
12. to the table, he explained the design of this action to be a pattern for their conduct; at the same time intimated with great concern, that one of them should betray him. This filled them with sorrow and amazement at the apprehension  
18. Mar. xiv. 19. of such execrable treachery; and each being willing to know in answer to their inquiry, and to the question of John  
22. Luk. xxii. 23. Joh. xiii. 23. 26. through the application of Peter, Jesus, by giving a sop to Judas, pointed him out as the traitor. Judas hurried <sup>z</sup> the speedy execution of his purpose, lest the plot, being now discovered, by any delay should be defeated; and immediately, notwithstanding it was night, went to accomplish it. Jesus then assured them  
30. 31. 34. of his approaching sufferings, gave them his legacy and badge of mutual love, and, that they might be better disposed to bear his loss, promised to prepare them mansions in Heaven. In answer to Thomas,

Joh. xiv. 2.

<sup>z</sup> Hammond in Joh. xiii. 27.

he told them, that he was the true and living way <sup>a</sup>, purposely sent to direct them Joh. xiv. 7. by his doctrine thither; that the knowledge of him would lead them to the Father, whose wisdom, power, and goodness, manifestly appeared in him, and that he was the image and representation of his Father, though Philip understood it not. He assured them that their prayers in his name should be effectual, and that (if they proved their love to him by their obedience), for their greater direction and assistance, he would send them the Comforter: that, after his resurrection, he would himself again appear to them to confirm the divinity of his doctrine, and that all who observe his laws shall be admitted to peculiar acts of grace and favour; for to those only, as he told Judas (not Iscariot), would he thus manifest himself. He then bequeathed to them his peace—that inward comfort and complacency which should support them under all difficulties, and in all dangers. He assured them from the parable of the Joh. xv. 1. vine, that by adhering to him only they must expect spiritual benefit; that by a

<sup>a</sup> Cave in Vit. Thom. p. 188.

constant obedience only to his commands they will secure his love. He pressed them by his example to love one another; foretold the ill treatment they should meet with in the world, which he had endured to prepare them for it. He supported them with the promise of the Holy Ghost, who would condemn the unbelieving world, vindicate his innocence, and bring vengeance on his enemies. That though they should be sorrowful at his <sup>b</sup> approaching death, like a woman with her pangs in travail, yet, as upon her delivery, her sorrow is succeeded by joy, so should their grief be changed after his resurrection, when they should ask nothing of the Father in his name that should not be granted; that they should have inward peace, though they had outward trouble.

Matt. xxvi. 31. Mar. xiv. 27.  
Luk. xxii. 31.

Matt. xxvi. 33. Mar. xiv. 29.  
Joh. xiii. 37.  
Luk. xxii. 36.

He then observed the offence they would all take at his sufferings, and that Peter, in particular, would deny him thrice before three <sup>c</sup> o'clock in the morning; and that all of them would be exposed to dangers and difficulties which would

<sup>b</sup> Hammond in Joh. xvi. 21.

<sup>c</sup> Hammond in Mar. xiii. 35.—Cave in Vit. Petr. p. 21.

shake their faith and resolution. He Joh. xvii. 1.  
 concluded with a prayer for strength to  
 support himself under his sufferings to  
 the glory of God; for constancy and  
 unity in faith and love among his apostles  
 and future believers to the credit of the  
 Gospel, and for their final glory in  
 Heaven to their everlasting comfort and  
 felicity.

6.

11.

24.

About ten o'clock at night<sup>d</sup>, having Joh. xviii. 1.  
 passed over the brook Cedron to the Matt. xxvi. 36.  
 garden of Gethsemane on the ascent of Luk. xxii. 39.  
 the Mount<sup>e</sup> of Olives, with the eleven Mar. xiv. 32.  
 apostles, where he frequently retired for  
 privacy and devotion, he called Peter,  
 James, and John, who had been wit- 33.  
 nessess of his glory, and were now to be  
 confessors of his grief, and declared to 'Matt. xxvi. 37.  
 them the anguish of his soul. When he 38.  
 had withdrawn a little distance from them, Mar. xiv. 34.  
 he ardently prayed, three several times, 35.  
 that the cup might pass from him, yet Matt. xxvi. 39.  
 resigning himself with an entire submis- Luk. xxii. 41.  
 sion to his Father's will. He had done  
 something similiar three days before in the  
 temple. Being<sup>f</sup> inexpressibly disconsolate Joh. xii. 27.

<sup>d</sup> Bunting's Trav. p. 475. <sup>e</sup> Walker's Life, p. 213.

<sup>f</sup> Biome's Hist. Chron. p. 90.

**Luk. xxii. 44.** at the apprehension of what he was to undergo from an angry God for a sinful world, and because many, either from their obstinacy or apostasy, would receive little benefit from it, his sweat was like

**43.** drops of blood; and an angel, one of the messengers who comforted and relieved him in the wilderness, was sent to strengthen and encourage him in the garden; by representing <sup>¶</sup> such considerations of the advantages of his death, as might make him bear it with cheerfulness.

**45.** In this conflict he thrice returned

**Matt. xxvi. 40.** to them: the first time, finding the three

**Mar. xiv. 37.** disciples, overwhelmed with sorrow and amazement, had fallen asleep, he awoke them, and upbraided Peter particularly, who had lately expressed so much kindness and constancy. He recommended to

**Matt. xxvi. 41.** them vigilance and devotion, as the best

**Luk. xxii. 46.** security against all temptations, more especially necessary in this great trial of

**Matt. xxvi. 43.** their faith and fortitude; for although

**45.** the spirit was willing, yet the flesh was weak and easy to be overcome. Finding

**47.** them a second time yet weary, he did not disturb them. But the third time, in some

**Mar. xiv. 40.**

**41.**

**43.**

**Joh. xviii. 3.**

<sup>¶</sup> Hammond in Luk. xxii. 43.

apparent confusion, he roused them, and Luk. xxii. 47.  
 hastened them to be gone. While he was 48.  
 yet speaking, Judas, with a guard from Matt. xxvi. 49.  
 the Sanhedrim, came to apprehend him. Mar. xiv. 45.  
 The watchword was—"Hail, Master," Joh. xviii. 6.  
 with a kiss. As he thus accosted Jesus, 10.  
 the company seized him. But Peter, al- Luk. xxii. 50.  
 ways forward in his master's defence, Mar. xiv. 47.  
 drew his sword, and cut off the right ear Matt. xxvi. 51.  
 of Malchus, a servant of the high priest. 52.  
 Jesus, with a compassionate touch, im-  
 mediately healed him, and reproved Peter Joh. xviii. 11.  
 for his rash opposition to public autho- Luk. xxii. 52.  
 rity. He then expostulated with them Matt. xxvi. 55.  
 upon the violence of their proceeding 56.  
 against him, and was forsaken by all his Mar. xiv. 48.  
 disciples. But they laid hold on a young 50.  
 man, who<sup>h</sup> probably was roused by the  
 noise, and who, being clad only in a linen  
 cloth, left it in their hands, and escaped  
 from them naked.

<sup>h</sup> Hammond in Mar. xiv. 51.

## C H A P. VII.

*From our Lord's Apprehension to his Death.*

Matt. xxvi. 57. JESUS was brought bound <sup>a</sup> about mid-  
 Mar. xiv. 53. night into the city, and carried to Annas.  
 Luk. xxiii. 54. Joh. xviii. 13. <sup>b</sup>, who sent him under the same guard  
 24. to Caiaphas, the high priest for that year,  
       and son-in-law to Annas; at whose house  
       the Sanhedrim were assembled to wait  
       the issue of this undertaking. Here  
 19. Judas received his money, and here Jesus  
       was examined concerning his disciples  
 22. and doctrine; and received a blow on the  
       face from an officer in the court for  
 Matt. xxvi. 59. answering, as he thought, too authorita-  
 63. tively. False witnesses were produced  
 Mar. xiv. 55. against him, but not of sufficient weight  
       to affect his life. What they had in vain

<sup>a</sup> Blome's Hist. Chron. p. 90.

<sup>b</sup> Annas is the same who is called Ananias in Acts xxiii. 2. (Hammond in Luk. iii. c.) who, though he had been deposed from the priesthood by Valerius Gracchus or Gratus, yet he maintained his credit, and was with the Jews a man of authority. Annas, and his son in law, probably dwelt in the same palace. The palace to which Peter followed our Lord, and in which he disowned him, was the palace of the high priest (Joh. xviii. 15.), and consequently of Caiaphus. (Matt. xxvi. 3.)

attempted by other evidence was effected Mar. xiv. 61.  
by himself. He was solemnly adjured by Luk. xxii. 67.  
the high priest, and, upon his own con-  
fession of being the Christ, was judged,  
as a blasphemer, worthy of death. He Mat. xxvi. 66.  
was then remitted to the custody of the Mar. xiv. 64.  
officer; and in the hall of the high priest<sup>c</sup>, 65.  
whither he was carried, was beaten, buf- Matt. xxvi. 67.  
feted, spit upon, and otherwise insulted, 58.  
during the rest of the night. But Peter, Mar. xiv. 54.  
having followed him at a distance, and Luk. xxii. 63.  
by the interest of John, who was better Joh. xviii. 15.  
known, had placed himself in the <sup>d</sup> outer  
room of the high priest's palace to wait 17.  
the issue, and was successively accused by Matt. xxvi. 69.  
three persons of being one of the dis- Mar. xiv. 66.  
ciples of Jesus. This he thrice denied, Luk. xxiii. 56.  
and twice with an oath. The cock crow- 60.  
ing, for the second time, about <sup>e</sup> three 61.  
o'clock in the morning, and Jesus turn- Joh. xviii. 27.  
ing about, looked at him, as it were, to Mar. xiv. 72.  
remind him of his apostasy. With this Matt. xxvi. 74.  
glance he pierced him to the heart; when  
he went out with the crowd, and wept

<sup>c</sup> The hall, or prætorium, denoted the palace of a man in power. Grotius in Phil. i. 13.—Poole's Synop. in Marc. xv. 16.

<sup>d</sup> Hammond in Matt. xxvi. 58.

<sup>e</sup> Hammond in Mar. xiv. 72.

bitterly.

bitterly. Judas also seeing his master  
 Matt. xxvii. 3. was condemned by the Sanhedrim, on  
 remorse of conscience, delivered back the  
 6. price of his treachery: with which the  
 chief priests bought the potter's field as  
 a burial-place for strangers (ever after-  
 wards called the Field of Blood, to per-  
 petuate the memory of this wicked fact);  
 and, in a fit of melancholy<sup>g</sup> or suffoca-  
 A&t. i. 18. tion, suddenly fell down, and died.

Matt. xxvii. 1. The Sanhedrim had adjudged him  
 Mar. xv. 1. worthy of death on the preceding night;  
 Luk. xxii. 66. but early in the morning, in a fuller as-  
 Luk. xxiii. 1. sembly, they again met<sup>h</sup>. About six  
 Joh. xviii. 28. o'clock they led Jesus to Pilate the go-  
 vernor, bound for execution, expecting  
 the temporal would acquiesce in the de-  
 cision of the spiritual sword. But when  
 he had demanded their accusation, after  
 29. some general reply, they proceeded to  
 30. charge him with seditious practices, and  
 Luk. xxiii. 2. that he assumed the title of King of the  
 Jews. To the surprise of Pilate<sup>i</sup>, he did  
 not

<sup>f</sup> Hammond in Matt. xxvii. 3.

<sup>g</sup> Ibid. 5.—Brown's Vulgar Errors, p. 413.

<sup>h</sup> Bunting's Trav. p. 475.

<sup>i</sup> A Roman knight and governor of Judea; of an  
 high, rough, untractable, and irreconcileable spirit; of  
 an avaricious and rapacious disposition. (Bishop Pearson)

not answer to the former accusation; but by degrees he acquainted Pilate, to his full satisfaction, that he was no rival to the secular powers, for his kingdom was spiritual. Pilate went with Jesus from the Judgment-hall, desirous to acquit him. 38.  
 Matt. xxvii. 14.  
 Mar. xv. 3.  
 Joh. xviii. 36.

But as this caused greater outrage, he sent to Herod, to whose jurisdiction Jesus properly belonged. Herod happened to be at Jerusalem at that time to be present at the feast, and had, for some time, been anxious for an opportunity of seeing some instances of his power. But Jesus did not answer the curiosity of Herod; and notwithstanding the clamours of the chief priests and Scribes, who had pursued him thither, after he had clothed him in a gorgeous robe, he sent him again, in derision, to Pilate; as an object of their contempt rather than jealousy. Pilate called together the Sanhedrim<sup>k</sup> and the

Luk. xxiii. 4.

5.

7.

8.

11.

10.

13.

Matt. xxvii. 17.

in Symb. Apost. p. 196.) About two years before the ministry of John the Baptist (Ann. Tib. Cæsar. 13.), he succeeded Valerius Gracchus in the Procuratorship of Judea, which he held ten years. At length, being accused before Vitellius, Praefect of Syria, of the murder of some Samaritans, and sent to Rome, was banished by Caligula to Vienne in Dauphine, where, oppressed with a consciousness of his crimes and calamities, he killed himself. (Joseph. Jud. Antiq. I. xviii. c. v.)

\* Hammond in Luk. xxiii. 13.

people,

people, and went out and declared that  
**Matt. xxvii. 15.** neither Herod nor himself, in whose ter-  
**Mar. xv. 6.** ritories he was chiefly known, could find  
**Luk. xxiii. 17.** him guilty of any capital crime; and  
**Joh. xviii. 39.** that, therefore, according to the <sup>1</sup> custom  
**Mar. xv. 10.** usually allowed at that feast, he would  
**Matt. xxvii. 19.** chastise him and then release him. A  
**18.** message from his wife Procula, and an  
**20.** inward sense of the malicious accusation  
**21.** against him, rendered him equally de-  
**Mar. xv. 11.** sirous of discharging him. But, at the  
**Luk. xxiii. 18.** instigation of the chief priests, the people  
**Joh. xviii. 40.**  
**Matt. xxvii. 21.** rather desired Barabbas, a notorious rob-  
**23.** ber, who was committed to prison for  
**24.** sedition and murder, might be released,  
**Mar. xv. 14.** and that Jesus might be crucified. Pilate  
**Luk. xxiii. 22.** still expostulated with them; but at  
**Matt. xxvii. 23.** length, to gratify the clamorous multi-  
**26.** tude, impiously pronounced the sentence  
**27.** as they required, and released Barabbas.  
**Mar. xv. 24.** Having scourged Jesus, he delivered him  
**15.** to the soldiers, who led him to the com-  
**16.** mon hall, clothed him in mockery with  
**Joh. xix. 1.** purple, and a crown of thorns, and, put-  
**2.** ting a reed in his right hand, bowed the  
**4.** knee in derision. In this manner Pilate  
 ordered him to be brought forth to the  
 people, in hopes that he might move

<sup>1</sup> Hammond in Matt. xxvii. d.

them

them to compassion, and from a sense of this reproachful usage, they might think the crime, of which he was accused<sup>m</sup>, sufficiently expiated. But the people Joh. xix. 6. with more vehemence demanded his crucifixion; because, they said, he personated the Son of God, which, by their law, was death. Pilate, somewhat surprised, questioned him concerning his descent, which he declined to answer. Pilate resented this silence, and deeming it disrespectful, reminded him of his authority to release or to punish him. Jesus meekly replied, that his own authority was from Heaven. Pilate was now more solicitous to release him; but the Jews again became clamorous, and declared that any favour shewn to him would be injurious to Cæsar's title. Pilate, to satisfy their importunity, and apprehensive of being considered an enemy to Cæsar, Matt. xxvii. 24. washed his hands as a token of his innocence; for, by a fearful imprecation, they had charged the guilt of his blood Luk. xxiii. 25. upon themselves and their posterity. Notwithstanding the admonition of his wife, Matt. xxvii. 31. he, from the tribunal of Gabbatha<sup>n</sup>, con- Mar. xv. 20.

<sup>m</sup> Hammond in Joh. xix. 5.

<sup>n</sup> Vid. Wetstein and Mill in loco.

demned Jesus to be crucified; and, against the dictates of his own conscience<sup>o</sup>, delivered him to their will. They now stripped him of the mock emblems of royalty, and put on his own clothes; and, about twelve o'clock, led him to the place of execution, bearing his own cross. Oppressed with its weight, and his spirits exhausted with the cruel usage of the preceding night, he was unable to carry it far; and they seized one Simon, a Cyrenian, coming from the country, and by chance meeting them, and compelled him to carry it the rest of the way<sup>p</sup>.

**Joh. xix. 17.**

**Matt. xxvii. 32.**

**Mat. xv. 21.**

**Luk. xxiii. 26.**

**27.**

As they were moving in this dismal procession, Jesus intimated to the women who bewailed him (who, though not any of his former attendants, were affected at this mournful sight) the dreadful calamities that would soon beset them in the destruction of Jerusalem, and that their own fate was therefore more deplorable.

**Matt. xxvii. 33.** Being come to Golgotha<sup>r</sup>, or Mount Calvary, they offered him wine, mixed

**Mar. xv. 22.**

<sup>o</sup> Hammond in Luk. xxiii. 23.

<sup>p</sup> Ibid. 44.—Joh xix. 14.

<sup>q</sup> Hammond in Joh. xix. 17.

<sup>r</sup> Fuller's Pisgah-Sight, p. 344. Mount Calvary was a rocky hill (Sandy's Trav. p. 124.), a small eminence upon the great mountain of Moriah,

with

with poisonous oblivious<sup>s</sup> ingredients — that farewell potion which custom, in common mercy, offered to dying malefactors, to make them less sensible of the tortures they were to undergo, and to hasten their dissolution. But he refused more than to taste it; to shew that he was able to encounter the utmost assaults of death in the full vigour of all his senses. Here<sup>t</sup>, on the third of April, he was fastened to the cross, and crucified between two thieves, who accompanied him to the place of execution. They wrote an inscription over his head. Four of the soldiers divided his garments; all who passed by derided him; and those of the Sanhedrim, whose zeal carried them thither, mocked him. One, at least, of the malefactors reviled him; but to the other, who confessed his belief in him, he promised paradise<sup>u</sup>. Impelled by natural affection, he recommended his mother to the care of John, his most beloved disciple; and prayed for his enemies to exemplify his own precept v.

Mar. xv. 24.  
Matt xxvii. 35.  
Luk xxiii. 33.  
Joh. xix. 18.  
19.  
23.  
Matt. xxvii. 37.  
35.  
39.  
41.  
44.  
Mar. xv. 26.  
24.  
29.  
Luk. xxiii. 38.  
35.  
39.  
43.  
34.  
Joh. xix. 26.  
Luk. xxiii. 44.

<sup>s</sup> Hammond in Matt. xxvii. f.

<sup>t</sup> Bunting's Trav. p. 475.

<sup>u</sup> Vid. Lardner's Credib. vol. iii. p. 149. and Grotius loco.

<sup>v</sup> Matt. v. 44.

Matt. xxvii. 45. About twelve o'clock at noon the sun  
 46. was eclipsed, though the moon was at  
 Mar. xv. 33. full; and for three<sup>w</sup> hours it was ob-  
 34. scured, and a preternatural darkness over-  
     spread the land. About three o'clock,  
     Jesus being in a state of dereliction, la-  
     bouring under the weight of God's wrath  
     in atonement for the sins of mankind,  
     with a loud and strong voice cried out in  
 Joh. xix. 28. a most bitter agony; and, faint with toil  
 29. and torment, he complained of thirst.  
 30. One of the company, therefore, in cruel  
 Matt. xxvii. 48. pity, took a sponge, and dipping it in  
 Mar. xv. 36. vinegar, put it on the end of a reed, and  
 Luk. xxiii. 46. applied it to his mouth. Having received  
 Matt. xxvii. 50. it, he now pronounced all things, as far  
 Mar. xv. 37. as related<sup>x</sup> to his life, finished. He aloud  
     recommended his spirit into the hands of  
     his Father, and meekly bowing down his  
     head, he died<sup>y</sup>.

Thus, near the time<sup>z</sup> when the ordinary evening sacrifice was offered in the temple, and when the Jews on the eve of

<sup>w</sup> Hammond in Matt. xxvii. 45.

<sup>x</sup> Hammond in Joh. xix. 30.

<sup>y</sup> Anno Mundi 3996.—Regn. Tib. Cæs. 18. Æt.  
fusæ 34.

<sup>z</sup> Godwin's Antiquit. Jud. p. 109.—Blome's Hist.  
Chron. 91.

the Passover slew the Paschal lamb between the two evenings to eat it at night<sup>a</sup>, Christ was sacrificed for mankind.

The veil of the temple was rent from Matt. xxvii. 51.  
the top to the bottom ; the earth quaked ; 54  
and several other prodigies happened to Mar. xv. 38.  
the astonishment of all : that even the Luk. xxiii. 47.  
centurion and his soldiers, who had the 39.  
charge of the execution, confessed him to 48.  
be the Son of God. The people present  
were struck with the same thoughts, and  
with remorse at what was done. Amongst Matt. xxvii. 55.  
whom were standing by the cross, (first at Mar. xv. 40.  
a greater distance, and then nearer, either Joh. xix. 25.  
as the fears or the fierceness of the soldiers  
subsided, or the crowd of people dispersed,) 49.  
his mother; Mary Magdalene<sup>b</sup>; Mary the  
mother of James the less, and of Joses,  
called his mother's sister; Salome, the  
mother of Zebedee's children; <sup>c</sup>Mary,

<sup>a</sup> 1 Cor. v. 7.

<sup>b</sup> So called from Magdala, the place of her birth. After Jesus had cast seven devils out of her, she became his constant attendant, and was the first to whom he appeared after his resurrection. Whether she was a different person from Mary, the sister of Martha and Lazarus, vid. Jansenius in Concord. Evang. cap. iv.

<sup>c</sup> She seems to be the same with the mother of James and Joses; and being called the other Mary, denotes that there was only one besides Mary Magdalene.

the wife of Cleophas<sup>d</sup>; and some other women, who attended him from Galilee.

Joh. xix. 31.

The Jews objecting that the dead bodies should hang upon the cross on the Sabbath-day, and on a Paschal<sup>e</sup> Festival, about four o'clock, requested Pilate that they might be taken down. The soldiers

32. therefore who were employed, finding the two thieves not dead, brake their

33. legs, either to kill them, or to prevent their escape; but perceiving Jesus to be already dead, they did not break his legs:

34. but one of them, named Longinus<sup>f</sup>, by an impertinent cruelty, pierced his<sup>g</sup> side to the heart with a spear, from which blood and water issued. The matter of the two sacraments, which he instituted when alive, flowed from him when dead, as the last memorial of his love to his church.

Matt. xxvii. 57.

Mar. xv. 42.

About five o'clock in the evening<sup>h</sup>, Joseph of Arimathea<sup>i</sup>, a person of honour

<sup>d</sup> The same with Alpheus; or if not, perhaps the brother of Joachim, the Virgin's father, or to her mother Anna. She was one of those to whom our Lord appeared when travelling to Emmaus.

<sup>e</sup> Bunting's Trav. 477. <sup>f</sup> Phil. Berg. Suppl. 163.

<sup>g</sup> Hammond in Joh. ix. e. <sup>h</sup> Bunting's Trav. 477.

<sup>i</sup> A man of wealth and honour, and a member of the Sanhedrim. Hammond in Luk. xxiii. 50.

and

and probity, and a secret disciple, boldly Luk. xxiii. 50.  
 went to Pilate and begged the body of Joh. xix. 38.  
 Jesus, upon the information of the cen- 39.  
 turion that he was really dead. This 40.  
 request being granted, he took it away Luk. xxiii. 53.  
 accompanied by Nicodemus, who had be- 55.  
 fore visited Jesus by night<sup>k</sup>. He wrapped Mar. xv. 46.  
 it in fine linen, with spices and aromatic 47.  
 drugs, laid it in a new tomb in an adja- Matt. xxvii. 59.  
 cent garden of his own, and with a great 61.  
 stone, fitted for the purpose, stopped the  
 mouth of the sepulchre. Mary Magdalene,  
 and Mary the mother of Joses,  
 were<sup>l</sup> at some distance looking on. This  
 precaution was ordered by Pilate, at the  
 request of the chief priests and Pharisees,  
 to prevent fraud or imposture; and, not-  
 withstanding the next day was so solemn  
 a Sabbath, it was secured by a seal, and  
 a guard of sixty soldiers. This diligent  
 precaution contributed to a fuller<sup>m</sup> evi-  
 dence of his ensuing resurrection.

Our Lord being thus laid in the sepulchre on Friday in the evening, rested there the whole of the next day, which was the Sabbath, and on Sunday morn-

<sup>k</sup> John. iii. 2.

<sup>l</sup> Mar. xv. 47.

<sup>m</sup> Nelson's Feasts, p. 500.

Mar. xvi. 2.

ing about sun-rising arose from the dead; contracting, as it were, the time of three days, that the minds of his disciples might not be too long oppressed with grief.

---

## C H A P. VIII.

*After our Lord's Resurrection.*

Matt. xxviii. 1.

Mar. xvi. 1.

Luk. xxiv. 1.

10.

Joh. xx. 1.

Mar. xvi. 3.

Matt. xxviii. 2.

THE Sabbath being now over, on the first day of the week, very early in the morning, Mary Magdalene, and the other Mary, with Salome<sup>a</sup> and Joanna<sup>b</sup>, and other pious women, knowing nothing of the guards, instigated by their affectionate zeal, came to the sepulchre, with a more choice composition of spices and odours, which they had that night prepared, to embalm more effectually the body of Jesus; or rather to shew the honour and reverence they bore to his sacred remains. As they were deliberating how to obtain admittance, they observed the stone was

<sup>a</sup> The wife of Zebedee, called also Mary.

<sup>b</sup> The wife of Chuza, steward of Herod's household, one who ministered to Christ.

rolled away from the sepulchre. An angel of great majesty had before removed it<sup>c</sup> by an earthquake, and terrified the guards from their post. Mary Magdalene perceiving the sepulchre open, and suspecting some person had carried off the body, hurried back to Peter and John with the intelligence. But the other women remained there; and when she was gone, they entered into the sepulchre, and could not find the body of Jesus. On the right side of the tomb they saw an angel<sup>d</sup>, in the form of a young man, which greatly affrighted them. But he bid them take courage; told them that Jesus was risen, and ordered them to hasten and acquaint his disciples, and particularly Peter; and that they should see him, as he had promised them<sup>e</sup>, in Galilee. They departed with this message in haste and terror, and communicated it to the disciples; but their words seemed as idle tales to them, or the effects of a deluded fancy.

<sup>c</sup> Hammond in Joh. xx. a.

<sup>d</sup> St. Luke says two angels. Luke xxiv. 4. 23.

<sup>e</sup> Matt. xxvi. 32.

Luk. xxiv. 12.

Joh. xx. 3.

While these women were gone upon this errand, Peter and John, from the intelligence of Mary Magdalene, who also accompanied them, returned running to the sepulchre. John, having the advantages of youth, reached the place first, and looking in, saw the linen cloaths, but did not enter. When Peter came, being <sup>f</sup> impressed by the usual fervor of his temper, he went in, and John followed. Here they saw the shroud in one place, and a napkin in another, with care and order; which argued that he was neither <sup>g</sup> stolen nor hurried away: but they could not interpret it; and as they came in haste, they returned in wonder.

But Mary Magdalene, desirous to be further satisfied, and in expectation of her companions, tarried there, weeping. Looking into the sepulchre, to observe what Peter and John had noticed, she saw two angels sitting in white, one at the head, and the other at the feet of the tomb, who demanded the cause of their tears, and told her that he was risen from the dead; and that she should also go and

<sup>f</sup> Cave in Vit. Petr. p. 25.<sup>g</sup> Id.

tell

tell his disciples. But as she turned to go homewards the second time from the sepulchre<sup>h</sup>, she saw a person standing, Joh. xx. 14. but knew not that it was Jesus, who, likewise, asked the cause of her tears. She supposed him to be the gardener Mar. xvi. 9. who had the care of the place where the sepulchre was, and desired, if he had removed him, to inform her, that she might Joh. xx. 15. provide for his decent interment. Jesus now altered his appearance and his voice, and called her by her name. In a transport of joy she acknowledged her master; and when she was willing to detain him for some further conversation, he told her it was not then a time to <sup>i</sup> converse familiarly, as formerly, with her, but bid her go and tell his brethren, (as he now styled his late disciples,) that, as his resurrection was accomplished, he was going to prepare a place for them in Heaven. Mary Magdalene therefore hastened to the chief number of the disciples, told them what she had seen and heard; but they Mar. xvi. 10. did not believe her<sup>k</sup>.

During

<sup>h</sup> Hammond in Joh. xx. 14. and a.      <sup>i</sup> Id. 17.

<sup>k</sup> What St. Matthew says of Jesus appearing to the women in general, xxviii. 9. must be understood singularly

Matt. xxviii. 11. During this transaction some of the affrighted soldiers, who watched the sepulchre, went into the city, and gave the  
 12. chief priests a particular account of all things which had happened: who, with the elders, being hardened beyond all conviction, bribed the soldiers to misrepresent the account, and to declare that ridiculous and inconsistent report, that his disciples by night stole him away while they were asleep.

Matt. xxvii. 53. But that his resurrection might be more fully confirmed, many bodies of deceased saints, by virtue and in honour of him, at the same time came out of their graves, and appeared to many, testifying the resurrection of Christ.

Luk. xxiv. 34. About noon on the same day<sup>1</sup>, Jesus  
 13. appeared to Peter alone; and towards  
 Mar. xvi. 12. the evening, in the dress of a traveller, overtook Cleophas, Joseph's brother<sup>m</sup>, and another disciple, going to Emmaus, a village not far from Jerusalem. He

gularly of Mary Magdalene, unless he appeared also to them at another time when together, after his appearance to her alone; of which the other evangelists take no notice. Mar. xvi. 9.—Blome's Hist. Chron. 91.

<sup>1</sup> Cave in Vit. Petr. p. 26.

<sup>m</sup> Hammond in Luk. xxiv. 2.

joined their company, and discoursed with them on the way concerning what Luk. xxiv. 25.  
had so lately happened. He opened to them all the scriptures concerning himself; and was, at last, discovered to them by the breaking of bread, and vanishing immediately away. They returned that evening from Emmaus to Jerusalem; and meeting the rest (who, though they had been scattered upon their master's apprehension, were now, like a dispersed flight of birds, again assembled) they related the whole circumstance, and were told that he had also appeared to Simon. Mar. xvi. 13.

While they were yet speaking<sup>n</sup>, and the doors shut, Jesus, to their great surprise and conviction, appeared in the Luk. xxiv. 36.  
midst of them; Thomas alone<sup>o</sup> being Joh. xx. 19.  
absent. In a kind manner he saluted<sup>24.</sup>  
them, reproved their obstinate incredulity,<sup>20.</sup>  
and confirmed them in the reality of his Luk. xxiv. 39.  
resurrection; by exposing to them the 43.  
wounds in his hands, his feet, and his 44.  
side, and by eating with them. He dis- Joh. xx. 20.  
coursed to them in the same manner as  
to the travellers to Emmaus, and then

<sup>n</sup> Grotius in loco.   <sup>o</sup> Cave in Vit. Tho. 189.

Joh. xx. 21.

25.

26.

27.

29.

gave them a plenary commission <sup>p</sup>, which he had before promised, for the exercise of all spiritual powers. When Thomas was told all that had happened, he would not believe; and resolved, without ocular demonstration not to be convinced. On the next Sunday therefore, (as if he intended to consecrate <sup>q</sup> this day to his service, and to substitute it instead of the Jewish Sabbath, as it has ever since been solemnly observed in the Christian church,) for the full satisfaction of Thomas, who was then with the rest, and for a further confirmation of the faith, Jesus appeared to them again about the same time of night, the doors being also shut. He saluted them in the same kind manner, called to Thomas to satisfy himself in the marks of his crucifixion, and, by a demonstration from sense, convinced him of the unreasonableness of his unbelief; although that faith, which <sup>r</sup> was founded upon rational evidence, he pronounced to be more commendable.

<sup>p</sup> Matt. xvi. 19.—xviii. 18.<sup>q</sup> Blome's Hist. Chron. p. 91.<sup>r</sup> Cave in Vit. Tho. p. 189.

The Paschal Feast being now ended, Joh. xxi. 1.  
 the apostles, according to Christ's direc- Matt. xxviii. 10.  
 tion, went from Jerusalem to Galilee,  
 where, on the shore of the sea of Tiberias,  
 near <sup>s</sup> the foot of the Holy Mount, Jesus,  
 in <sup>t</sup> the dress of a stranger, appeared to  
 seven of them early in the morning, and  
 assisted them to a great draught of fishes;  
 for they had toiled the whole night in Joh. xxi. 7.  
 vain. John, immediately supposing him  
 to be their Lord, and Peter being of the  
 same opinion, girt his fisher's coat to him,  
 and, impatient of the slow motion of the  
 ship, and notwithstanding the coldness of  
 the season<sup>u</sup>, leaped into the water, and  
 swam <sup>v</sup> to the shore. The other disciples  
 followed in the ship, dragging their net,  
 filled with one hundred and fifty-three  
 large fishes, and did not break it. When  
 they landed, they saw bread and fish  
 dressing; and being ordered to add some  
 of those they had caught, that they might  
 partake of their own labours, Jesus in-

8.

9.

<sup>s</sup> Bunting's Trav. p. 447.<sup>t</sup> Cave in Vit. Joh. p. 155.<sup>u</sup> Cave in Vit. Petr. p. 27.<sup>v</sup> Blome's Hist. Chron. p. 91.—Jansenii Comm. ad Concord. 1078.

vited

Joh. xxi. 18.

21.

Act. i. 3.

vited them to eat with him<sup>w</sup>. After dinner he drew from Peter a threefold profession of his love<sup>x</sup>, proportionably to his triple denial of him; and three times reinstated him in his office, from which, by his prevarication, he seemed to have fallen: not to give him<sup>y</sup> a supremacy over the rest, but to engage him to greater care and vigilance for the future. To arm him against his own destiny, he obscurely intimated the manner of his death, and<sup>z</sup> repressed his curiosity in inquiring after John's fate, because he had heard of his own.

Jesus conversed frequently with his disciples in Galilee, where, probably, and on the Holy Mount, he was seen by above five hundred brethren at once<sup>a</sup>. He assured them, by many infallible proofs, of his being alive, and gave them many instructions concerning the things that related to the kingdom of God, and the propagation of the Gospel.

<sup>w</sup> To the repast at this time, or that on the night after his resurrection (Luk. xxiv. 43.), St. Peter refers in Act. x. 41.

<sup>x</sup> Hammond in Joh. xxi. 17.

<sup>y</sup> Cave in Vit. Petr. p. 27.

<sup>z</sup> Brown's Vulgar Errors, p. 409.    <sup>a</sup> 1 Cor. xv. 16.

It was likewise in Galilee that he re- Matt. xxviii. 18.  
 newed <sup>b</sup> and enlarged the apostle's com- 20.  
 mission, with an assurance of his perpe- Mar. xvi. 15.  
 tual assistance<sup>c</sup> to them and their successors  
 by his grace and spirit ; and promising a  
 miraculous power to all that believe, till  
 the Gospel be fully established throughout  
 the world.

He appeared afterwards alone to James 1 Cor. xv. 7.  
 the less ; perhaps to communicate some-  
 thing to him in relation to his office,  
 being at that time, or soon afterwards,  
 by our Lord's own appointment, consti-  
 tuted bishop of Jerusalem<sup>c</sup>.

Not long from this time the apostles,  
 and some select disciples, were returned  
 to Jerusalem, when Jesus appeared to  
 them there ; in the place, perhaps, where  
 he had celebrated his last supper, to take  
 his final leave of them. He ordered them  
 to tarry in that city till they should re- Luk. xxiv. 49.  
 ceive the plentiful effusions of the Holy Act. i. 4.  
 Ghost, which would shortly be conferred 5.  
 upon them : that they should then, with 8.  
 power, bear testimony to him in all parts  
 of the world ; and boldly propagate that

<sup>b</sup> Matt. xviii. 16. <sup>c</sup> Cave in Vit. Jac. Min. p. 196.  
 king-

kingdom, which, though inquisitive to know, they did not at present understand. Leading them out as far as Bethany,

**Luk. xxiv. 50.** a village on the Mount of Olives, and lifting up his hands, impressed with the memorable marks of his love to mankind, he gave them his solemn and final benediction.

**51.** He was taken up from them in

**Mar. xvi. 19.** a bright cloud into Heaven, as he had several times intimated. The disciples,

**Act. i. 9.** filled with wonder and joy, having paid him their adorations, and heard the comfortable declaration of two splendid angels, that he should one day in like manner come again, returned to Jerusalem to John's house<sup>d</sup> on Mount Sion.

**Act. i. 10.** On the day of Pentecost following, which was ten days afterwards, they received, in a wonderful manner, the promise of the Holy Ghost.

**Act. ii. 1.**

**Act. iii. 1.**

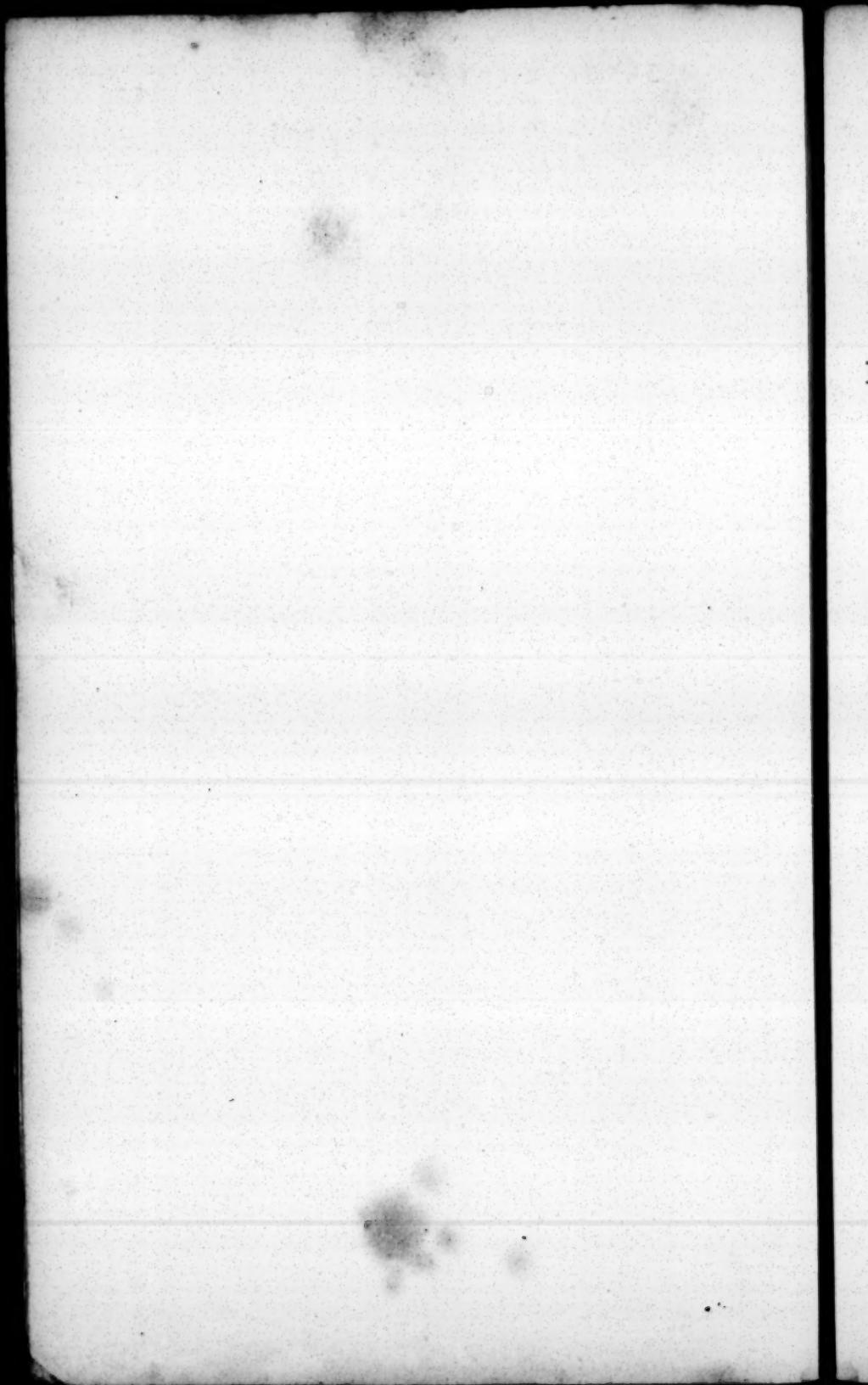
**15.**

Thus, at the end of forty days, a number remarkable in scripture for the completion of any great work, our Lord, in the presence of one hundred and twenty witnesses, visibly ascended from Mount Olivet, making the stage of his

<sup>d</sup> Cave in Vit. Matt. p. 213.

agony

agony the theatre of his triumph; and  
being received into glory, he sat down at  
the right hand of God, angels, autho- <sup>1 Pet. iii. 22.</sup>  
rities and powers, being made subject  
unto Him.



AN  
I N D E X  
OF

PARALLEL PASSAGES in the Four  
EVANGELISTS, with reference to the  
foregoing little Work.

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
i. 21.		i. 5.	
18.		17.	
20.		18.	
		26.	
iii. 4.	i. 2.	36.	
	6.	31.	
		39.	
		42.	
		46.	
		56.	
		57.	
		60.	
		64.	
		80.	
		ii. 1.	
		4.	
		7.	
		8.	
		13.	i. 14.
		21.	
		22.	

## 132 INDEX OF PARALLEL PASSAGES

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver. ii. 25. 36.	John. chap. ver.
ii. 3. 16. 13. 16. 19. 22. 23.	ii. 40.	42. 43. 44. 46.	i. 6.
iii. 1. 13. 16.	i. 4. 9. 10.	iii. 1. 21.	
iv. 1. 11.	12.	iv. 1. 13. 15.	19. 20. 23. 27. 29. 35. 41. 43. 45. ii. 1. 7. 12. 13. 15. 19. 23. 24. iii. 1. 8. 9. 14. 22.

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
xiv. 3.	vi. 17.	iii. 19.	iii. 23.
iv. 12.	i. 14.	iv. 14.	25.
			28.
			29.
xiii. 54.			34.
55.			36.
57.			iv. 1.
			5.
			8.
			20.
			22.
			23.
			26.
			28.
			31.
			35.
			36.
			41.
		i4.	43.
			46.
		i5.	53.
		i6.	45.
			32.
			24.
			26.
iv. 13.	16.		27.
18.			28.
			29.
			30.
			31.
		v. 1.	
			3.
			4.
20.	18.		6.
22.	20.		7.
viii. 14.	21.		ii. 11.
16.	23.	iv. 31.	
	27.		33.

## 134 INDEX OF PARALLEL PASSAGES

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
	i. 29.	iv. 36.	
	32.	38.	
iv. 23.	35.	40.	
viii. 2.	39.	42.	
	40.	44.	
		v. 12.	
ix. 1.	45.	16.	
2.	ii. 1.	17.	
	3.	18.	
3.	6.	21.	
7.	12.	25.	
9.	14.	27.	
10.	15.	29.	
11.	16.	30.	
13.	18.	33.	
14.	19.	34.	
15.		36.	v. 1.
16.	21.		5.
			10.
			14.
			16.
			17.
xii. 1.	23.	vi. 1.	32.
3.	25.	3.	36.
5.	iii. 1.	6.	37.
10.			39.
14.	6.	12.	45.
	9.		
x. 1.	13.	13.	
iv. 25.	19.	17.	
	21.		
v. 1.			20.
13.			24.
17.			
21.			
27.		xvi. 18.	

## IN THE FOUR EVANGELISTS.

135

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
v. 31.			
33.		vi. 29.	
38.		27.	
43.		35.	
45.			
vi. 1.			
5.			
16.			
2.			
7.			
9.			
14.			
19.		xii. 22.	
22.		31.	
25.		24.	
33.		27.	
26.			
28.			
30.			
vii. 1.		vi. 37.	
3.		41.	
6.		31.	
7.			
12.			
13.			
15.			
16.		43.	
21.			
24.		47.	
26.	i. 22.	49.	
28.		iv. 32.	
viii. 5.		vii. 1.	
8.		6.	
11.		11.	
xi. 2.		16.	
4.		18.	
7.		22.	
		24.	

## 136 INDEX OF PARALLEL PASSAGES

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
xii. 12.		xvi. 16.	
16.		31.	
19.		vii. 35.	
20.		x. 13.	
25.		21.	
		22.	
27.		23.	
28.		vii. 36.	
		37.	
		39.	
		41.	
xiii. 22.		49.	
24.		viii. 1.	
25.	iii. 24.	xii. 10.	
27.	27.	xi. 29.	
28.	28.		
31.			
36.			
38.			
39.			
41.	31.	24.	
42.	35.	viii. 19.	
43.		xi. 27.	
46.		viii. 21.	
50.		4.	
xiii. 1.	iv. 1.	10.	
2.	3.		
16.	10.	11.	
18.	14.		
	20.	16.	
	25.		
23.	26.	xi. 33.	
12.		viii. 18.	
24.	31.	xiii. 19.	
47.			
40.			
49.			

Matthew.	Mark.	Luke.	John.
chap. ver.	chap. ver.	chap. ver.	chap. ver.
xiii. 31.			
33.	iv. 35.	xiii. 21.	
44.		viii. 22.	
45.			
52.			
viii. 23.			
26.	39.	24.	
28.	v. 1.	26.	
31.	12.	32.	
34.	17.	37.	
ix. 1.	18.	38.	
18.	19.	39.	
	21.	40.	
	22.	41.	
20.	25.	43.	
22.	30.	45.	
23.	35.	49.	
	36.	50.	
26.	43.	56.	
27.	vi. 1.	xi. 14.	
32.			
35.	5.	x. 2.	
37.	6.	ix. 1.	
x. 1.	7.	2.	
5.			
		xii. 3.	
		xii. 2.	
8.	8.		
17.	12.		
26.	14.	7.	
30.		8.	
32.		ix. 6.	
40.		7.	
xiv. 1.			
12.	30.	io.	vi. 1.
13.	32.	11.	
14.	34.		
15.	35.	12.	5.
19.	39.	14.	8.

## 138 INDEX OF PARALLEL PASSAGES

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver. vi. 10.
xiv. 20.	vi. 43.	ix. 17.	13.
22.	45.		15.
23.	46.		16.
25.	48.		19.
27.	50.		20.
28.	51.		21.
32.	53.		22.
33.	56.		
34.			24.
36.			26.
			27.
			31.
			60.
			67.
			70.
xv. 1.	vii. 1.	xi. 37.	vii. 1.
3.	7.	39.	
4.	10.		
7.	14.	44.	
10.	17.	46.	
12.	24.		
15.	27.		
21.			
23.			
29.	31.		
30.	32.		
	34.		
	36.		
32.	viii. 1.	xii. 54.	
37.	8.	58.	
39.	10.		
xvi. 1.	11.		
4.	12.		
6.	13.		
7.	14.		

Matthew.	Mark.	Luke.	John.
chap. ver.	chap. ver.	chap. ver.	chap. ver.
xvi. 8.	viii. 16.		
12.	17.		
	22.		
13.	26.	ix. 18.	
16.	27.	20.	
18.	29.	21.	
20.	30.		
21.	31.	22.	
23.	33.	23.	
24.	34.	xiv. 26.	
x. 38.		28.	
xvi. 28.	ix. 1.	34.	
xvii. 1.	2.	ix. 27.	
3.	4.	28.	
	*		
4.	5.	30.	
5.	7.	33.	
9.	9.	35.	
11.	12.	36.	
13.	14.	38.	
14.			
15.	18.	39.	
20.	29.	41.	
22.	30.	44.	
xviii. 1.	33.	46.	
5.	37.	48.	
x. 42.	38.	49.	
xviii. 6.	39.	50.	
	41.	xvii. 1.	
8.	42.		
12.	43.	xv. 4.	
15.	49.	8.	
17.			
18.			
21.			
22.		xvii. 3.	vii. 2.
23.			

## 140 INDEX OF PARALLEL PASSAGES

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
xviii. 35.			
xvii. 24.			
27.			
		ix. 51.	
		53.	
		54.	
		55.	
		56.	
viii. 19.		57.	
		59.	
		x. 1.	
		2.	vii. 14.
			37.
			46.
			50.
			viii. 1.
			2.
			3.
			7.
			9.
			11.
			12.
			13.
			30.
			33.
			35.
			58.
			59.
			ix. 1.
			2.
			3.
			6.
			7.
			14.
			34.
			41.
		17.	
		18.	

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
		x. 20.	
		25.	
		30.	
		38.	
		42.	
		xi. 1.	
		5.	
		13.	
xxiv. 43.		xii. 13.	
45.		15.	
48.		16.	
		21.	
		22.	
		31.	
		35.	
		36.	
		39.	
		41.	
		45.	
		47.	
		49.	
		50.	
		xiii. 1.	
		3.	
		4.	
		6.	
		10.	
		14.	
		22.	
		23.	
		24.	
		26.	
		29.	
		31.	
		32.	
		34.	
		xiv. 1.	
		5.	

## 142 INDEX OF PARALLEL PASSAGES

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
		xiv. 7.	
		12.	
		15.	
		16.	
xxii. 2.		18.	
6.		23.	x. 22.
	xvi. 1.	14.	
		19.	
			11.
			7.
			24.
			30.
xix. 1.	x. 1.	xviii. 15.	31.
11.	13.		32.
13.			34.
			39.
16.	17.	18.	xi. 1.
22.	22.	23.	6.
23.	23.	24.	8.
27.	28.	28.	
30.	31.	30.	
xx. 1.			
			17.
			33.
			41.
			43.
			45.
			47.
			49.
		xvii. 11.	55.
		12.	
		14.	
		15.	
		18.	
		20.	
xxiv. 37.			

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
xx. 17.	x. 32.	xvii. 26. 28. xviii. 1. 9. 31. xxii. 24. 28. xviii. 35. xix. 1. 5. 7. 9. 11. 15. 20.	xii. 1. 4. 7. 9. 10.
xxi. 1. 9. 8. 10. 18. 12. 14. 15.	xi. 1. 9. 7. 11. 12. 15. 18. 47.	29. 37. 35. 39. 41. 45. 47.	12. 13. 17. 20. 23. 27. 25. 28. 31. 32. 35. 44. 36.
17.	19.	xvii. 6.	

## 144 INDEX OF PARALLEL PASSAGES

Matthew.	Mark.	Luke.	John.
chap.	chap.	chap.	chap.
ver.	ver.	ver.	ver.
xxi. 20.	xii. 20.	xvii. 7.	
21.	23.	xx. 1.	
22.	24.	4.	
23.	25.	9.	
25.	27.		
28.	30.		
33.	xiii. 1.		
xxii. 2.	12.	19.	
xxi. 45.	13.	20.	
xxii. 15.	17.	25.	
21.	18.	27.	
23.	26.	37.	
31.	28.	41.	
34.	35.		
41.			
xxiii. 3.			
8.	38.	46.	
13.	41.	xii. 42.	
34.	43.		49.
37.	xiii. 1.	xiii. 34.	
xxiv. 1.		xxi. 1.	
			3.
			5.
			7.
3.	3.	29.	
32.	28.	xvii. 26.	
37.	34.	28.	
43.		xxi. 34.	
45.			36.
48.			
xxv. 1.			
12.			
10.			
14.			
29.			
30.	xiv. 1.	xxii. 1.	
31.			2.
xvi. 2.			

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
xxvi. 3.			
6.	xiv. 3.	xxii. 4.	
8.	4.	7.	
13.	9.		
14.	10.		
17.	12.		
20.	17.	14.	xiii. 4.
26.	18.	19.	6.
30.	22.		8.
	26.		12.
22.	19.	23.	18.
			22.
			23.
			26.
			30.
			31.
			34.
			xiv. 2.
			6.
			7.
			9.
			13.
			15.
			16.
			18.
			20.
			21.
			23.
			27.
			xv. 1.
			10.
			12.
31.	27.	31.	18.
33.	29.	33.	26.
		36.	xvi. 8.
			20.
			23.
			33.

## 146 INDEX OF PARALLEL PASSAGES

Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
xxvi. 36.	xiv. 32.	xxii. 39.	xvi. 32.
37.	33.	41.	xiii. 37.
38.	34.		xvii. 1.
39.	35.		6.
40.	37.	44.	11.
		43.	24.
		45.	xviii. 1.
41.	38.	46.	3.
43.	40.	47.	6.
45.	41.	48.	
47.	43.		
49.	45.		
51.	47.	50.	10.
52.	48.	52.	11.
55.	50.	54.	13.
56.	53.		24.
57.			
59.	55.	67.	19.
63.	61.	63.	22.
66.	64.		15.
67.	65.		
58.	54.		
69.	66.	56.	17.
74.	72.	60.	27.
xxvii. 3.		61.	
6.			
1.	xv. 1.	66.	28.
14.	3.	xxiii. 1.	29.
		2.	30.
		4.	36.
		5.	38.
		7.	39.
17.	6.	8.	
15.	10.	11.	
19.		10.	
18.		13.	

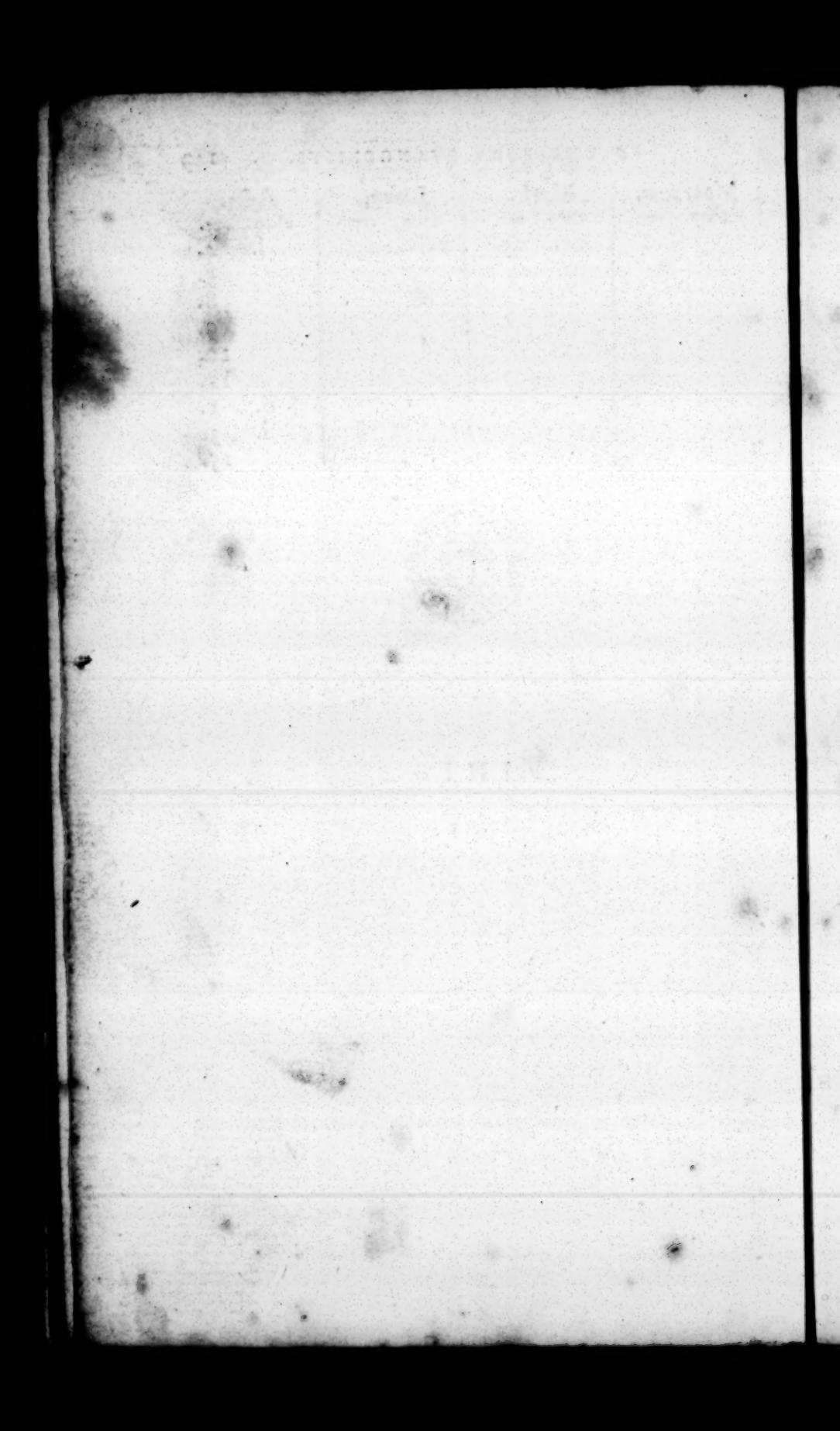
Matthew. chap. ver.	Mark. chap. ver.	Luke. chap. ver.	John. chap. ver.
xxvii. 20.	xv. 11.	xxiii. 17.	xviii. 40.
21.	14.	18.	xix. 1.
23.	24.	22.	2.
26.	15.		4.
27.	16.		
24.			6.
25.			7.
			8.
			10.
31.	20.	25.	11.
32.	21.	26.	12.
33.	22.		16.
35.	24.	27.	17.
37.	26.	38.	18.
39.	29.	35.	19.
41.		39.	23.
44.		43.	26.
		34.	
45.	33.	44.	28.
46.	34.	46.	29.
48.	36.		30.
50.	37.		
51.	38.	47.	25.
54.	39.	48.	31.
55.	40.		
57.	42.	50.	32.
			33.
			34.
			38.
59.	46.	53.	39.
61.	47.	55.	40.
62.			
xxviii. 1.	xvi. 1.	xxiv. 1.	xx. 1.
2.	3.	10.	2.

## 148 INDEX OF PARALLEL PASSAGES

Matthew.	Mark.	Luke.	John.
chap.	chap.	chap.	chap.
ver.	ver.	ver.	ver.
xxviii. 4.			
5.	xvi. 5.	9.	xx. 3.
8.	6.	11.	4.
		12.	6.
	9.		8.
			7.
			10.
			11.
			12.
			14.
	10.		15.
	14.		16.
			17.
			18.
11.			
12.			
xxvii. 53.	12.	34.	19.
	13.	13.	24.
	14.	25.	
		33.	
		34.	
		36.	
		39.	20.
		43.	21.
		44.	26.
			27.
			29.
			xxi. 1.
			7.
			8.
			9.
			15.
			18.
			21.
			Acts.
xxviii. 18.	15.		i. 3.
20.	17.		

Matthew. chap. ver.	Mark. chap. ver. xvi. 19.	Luke. chap. ver. xxiv. 49.	Acts. chap. ver. i. 4. " 5. 8. 9. 10. 12. ii. 1. i. 3. 15,
------------------------	---------------------------------	----------------------------------	--

F I N I S.



*Lately Published,*

By the same AUTHOR,

1. ANNOTATIONS UPON GENESIS; with Observations doctrinal and practical. 8vo. 5s.

2. SERMONS, in two Volumes 8vo. 10s.

3. ALUMNI ETONENSES; or, a Catalogue of the Provosts and Fellows of Eton College and King's College, Cambridge, from the Foundation in 1443 to the Year 1797; with an Account of their Lives and Preferments, collected from original MSS. and authentic Biographical Works. 4to. 1l. 1s.



